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ABSTRACT

This "communication lexicon," a new source of information in the field of language and area studies, describes how selected themes such as family, society, work, and entertainment are perceived and understood by members of the Mexican, Colombian, and United States cultures. It identifies broad trends of perceptions and evaluations through analysis of related themes. The awareness it provides of differences in perceptual and motivational dispositions can be applied to educational and training tasks which require cultural sensitivity and interpersonal skills. Information is based on Mexican and United States student samples tested in Mexico City and Washington, D.C. A parallel presentation is based on a comparable Colombian sample. Introductory chapters discuss problems of cultural understanding and how research information can be used in communication strategies. Chapters 3-12 present Mexican and American images and meanings from themes of Family/Self, Friendship/Understanding, Community/Society, Love/Sex, Religion/Mortality, Education/Upbringing, Economy/Money, Work/Achievement, Government/Politics, and National/Ethnic Images. Graphs are used to show differences and similarities. General trends across several themes reflecting perceptual and motivational dispositions are discussed in chapter summaries. The original response lists arranged in semantically related clusters for each theme are provided in Appendix 1. The Associative Group Analysis method used to collect and interpret research data is discussed in Appendix 2. (FL)

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UNDERSTANDING MEXICANS AND AMERICANS

A MEXICAN-U.S. COMMUNICATION LEXICON OF IMAGES, MEANINGS, AND CULTURAL FRAMES OF REFERENCE

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ABSTRACT

In what important ways do Mexicans agree and differ from U.S. Americans in their way of thinking, in their images, and in their subjective view of the world? How wide, how deeply rooted, and how consistent are their differences?

Developed under the sponsorship of the U.S. Department of Education's Division of International Education, the Communication Lexicon offers extensive data on Mexican and U.S. American images and meanings encompassing dominant trends in perceptions and motivations. This information is based on the indepth study of U.S. and Mexican student samples tested in Mexico City and Washington, D.C. It shows in a comparative presentation important similarities and differences in perceptions and evaluations of a broad variety of key issues ranging from self to government, from sex to capitalism. While the main focus of attention is on the Mexican-U.S. comparison, a parallel presentation of results on a comparable Colombian sample offers an interesting opportunity to examine Mexican-Colombian-U.S. similarities and differences as well. The way these are distributed adds validity to the Mexican-U.S. results.

The introductory chapters discuss the problems of cultural understanding and the use of this information along a communication strategy built on the recognition that in order to reach people we have to address themes which are dominant in people's minds. Furthermore, in addressing the dominant themes we have to take people's subjective understanding and cultural meanings into consideration. Chapters 3 through 12 of the volume present the Mexican and U.S. images and meanings of selected key themes from the following domains: Family and Self, Friendship and Understanding, Community and Society, Love and Sex, Religion and Morality, Education and Upbringing, Economy and Money, Work and Achievement, Government and Politics, and National/Ethnic Images. The main differences and similarities are shown in graphic visual presentation. To keep the main comparison simple the numerical data on all three groups are shown in Appendix I of the lexicon. General trends emerging across several themes and reflecting perceptual and motivational dispositions are discussed in the chapter summaries. They highlight differential Mexican and U.S. American psycho-cultural dispositions which affect interpersonal relations and communications.

While the Mexicans are the closest Latin American neighbor to the Americans, Colombians are frequently considered as representatives of the most characteristically Hispanic country of Latin America. Studies by Szalay on Hispanic Americans (Mexican Americans, Puerto Ricans, Cubans) tested in the United States and studies by Diaz-Guerrero on Mexicans, Mexican Americans, and Anglo Americans offer interesting comparisons and underscore the information value of these data, both internationally and domestically in various educational applications.

PREFACE

The Communication Lexicon is a new concept; it is a new source of information in the field of language and area studies. Its focus is on people's way of thinking, their frame of reference, their characteristic outlook on life. Compared to the more traditional area studies, our main focus is not on history or religion or geography, not on tangible material realities of existence in a particular country, but rather on people's shared subjective views of those realities which are dominant in their minds.

The focus of the analysis is essentially psychological; it is centered on perceptions and motivations which influence people's choices and behavior. Compared to individual psychology, the information represented by this volume is psycho-cultural in that it is centered on the shared perceptions and motivations which people with the same language, backgrounds, and experiences develop together into a shared cultural view or subjective representation of their universe.

The attention psycho-cultural factors are receiving these days follows from the growing realization that their influences are powerful and yet they occur without people's awareness.

Based on extensive empirical data produced through an analytic technique of indepth assessment, the Communication Lexicon presents the culturally characteristic system of meanings which members of a particular cultural community develop in construing their world.

At the level of specifics the lexicon describes how selected themes such as family, society, work, and entertainment are perceived and understood by members of three cultures: Mexicans, Colombians, and U.S. Americans. While the traditional bilingual lexicons give translation equivalent terms (e.g., "drug" in English and "droga" in Spanish), the communication lexicon describes how a particular group subjectively perceives and evaluates each theme (e.g., how members of two cultural collectives are predisposed to attach different subjective meanings to "drug" based on their different views, beliefs, cultural frames of reference).

At a more generic level the lexicon aims at the identification of broader trends of perceptions and evaluations. Through the analysis of related themes (e.g., drugs, marijuana, drug addiction, etc.) the results tend to show consistent trends for a particular group (e.g., a strong Spanish emphasis on harmful social consequences).

Thus, beyond differences in the meanings of single selected themes, the present lexicon informs on perceptual and motivational dispositions which are likely to interfere with the mutual understanding and communication between Mexicans and U.S. Americans in various domains of life from family to international relations. The information presented can help laymen and experts alike to develop better understanding and rapport by showing what the important differences in meanings are and how they can be bridged by relying and expanding on what is shared. In this context the volume presents information in support of various educational and training tasks which require cultural sensitivity and interpersonal skills.

To serve these diverse objectives requires an imaginative, creative application of the cultural information along the principle that in order to be effective and successful in interpersonal relations and communication, one must be able to relate to the priorities, meanings, and frame of reference of those we wish to reach.

The information presented in this volume contains as yet uncharted similarities and differences between the views and frames of reference of Mexican and U.S. students. Simultaneously, the Mexican-Colombian comparison offers a unique opportunity to explore how much these two Hispanic/Latin American cultures share with each other, and how consistent are their differences from the U.S. American.

The abundance of facts is only given full justice in the detailed charts in the Appendix I. There the punctilious reader may find reason to agree or disagree with the interpretations forwarded by the authors. The interpretations are often inspired by the results of other rigorous studies on Mexicans, Hispanic Americans and Anglo Americans, carried out previously or concomitantly by the authors. On the other hand, besides implicit adherence to the rules of the scientific method, it is important to stress from the beginning that, philosophically, this is an international undertaking. There is a deep conviction that no nation or culture has as yet found anything resembling an optimal way of socializing its young for a full development of their constructive potentialities. It is felt that every nation or culture can learn a great deal from every other. Foremost for such learning to have a chance to take place is a better understanding of the cultural premises subjectively underlying the psychological functioning in different societies. No matter how conventional or formal or humorous may our mutual undertaking strike at times, the philosophical creed above is fundamental.

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UNDERSTANDING MEXICANS AND AMERICANS

A MEXICAN-U.S. COMMUNICATION LEXICON OF IMAGES, MEANINGS, AND CULTURAL FRAMES OF REFERENCE

Summary

While no one would think of summarizing a conventional dictionary, we have included a synopsis here to underscore the fact that the meanings presented are not conventional lexical meanings. The images and meanings contained in the communication lexicon reflect people's subjective perceptions and motivational dispositions which form a broad system of subjective representations that can be summarized parsimoniously if the main parameters of the system can be identified.

The word United States and the word capitalism are independent as words or lexical units. However, the subjective meanings of these words can be variously related depending on how people are predisposed to understand them. In their subjective representation of the world people of various backgrounds and persuasions develop their own subjective meanings of the United States and capitalism and other concepts as mosaic elements whose relationship depends on their perceptual and evaluative content.

Consistent emphasis on certain meaning elements offers unique opportunities to identify dominant perceptual and motivational trends on a solid empirical foundation. The subjective meanings of politics, government, and democracy for Mexicans reveal certain trends (e.g., emphasis on social values, conflicts of idealistic expectations with realities of corruption and incompetence), which represent the dominant parameters of the Mexicans' understanding of the domain of politics. Similarly, the subjective meanings of these and other political themes can be analyzed to identify dominant parameters in the subjective representation of the domain of politics for Americans (e.g., emphasis on the processes of campaigning and voting, focus on free choice and the will of the majority).

The findings presented on Mexican and American and Colombian images and meanings show the large scale, systemic effects of cultural background on the contemporary views and frames of reference of the students tested. The results were derived by a method of in-depth assessment in which no direct questions are asked; their subjective images and meanings are reconstructed from hundreds of thousands of spontaneous free reactions elicited to selected issues and ideas.

FAMILY AND SELF FROM MEXICAN AND AMERICAN PERSPECTIVES

* Mexicans emphasize the parent-child relationship as the main axis of the family, a trend commonly observed in traditional cultures. While Americans emphasize the father-mother and husband-wife relationship as the main axis of the family, Mexicans place less emphasis on individual roles and more on affective ties.

* The main attention of the Mexicans is on the upbringing of the children, on their socialization based on certain traditional values of respect and obedience. These value trends support the literature suggesting the directive, authoritative nature of Mexican family relations.

* To Americans family relations are particularly important as a major source of emotional satisfaction: joy, happiness, good times. To Mexicans family relations are exceptionally affect laden, with a great emphasis on love, reflecting a strong emotional interdependence. While love is important in the American family as well it has a lower salience, and there is little indication of its use as an instrument of influence.

* The Mexican male images do not show more sex differentiation than the American male images; the Mexican female images show more emphasis on feminine attributes.

* The Mexican construes self as a person with certain social roles and qualities such as understanding and helpfulness. The dominant role characteristics reflect the idea of interdependence, the ideals of the unity and cohesion of the family above the individual. The American views self as an independent, self-reliant individual who has positive personal and social qualities and who makes his own decisions along his own interests. Family is a social setting important and highly valued yet of minimum interference with independence and autonomy of the individual.

* The Mexican images of family roles convey a view of the self and the family with an affect laden nurturing emphasis discussed in the literature as a source of strong social orientation and passive coping style. This stands in partial contrast to the more self oriented, individualistic, competitive American approach supported by family relations which encourage independence and autonomy.

FRIENDSHIP RELATIONS FROM AMERICAN AND MEXICAN PERSPECTIVES

* Friends and friendship in general have a stronger affect based foundation and a broader scope for Mexicans. To Americans friends and friendship have a narrower, stronger foundation on entertainment and leisure and convey generally more sexual undertones.

* Family appears to be a more important source of friendship for the Mexicans, and friendship entails more enduring, lasting relationships in line with the philosophies and life conditions of traditional societies. The American focus on friendship as a source of fun and emotional satisfaction suggests a more ad hoc, less permanent rapport promoted probably by the conditions of high mobility.

* For Mexicans friendship involves expectations of help, assistance, support, as has been observed in the context of developing societies where friendships provide an important network of support and cooperation in practically all domains of life, from health to business. For Americans friendships play a less existential role; help may be provided when needed but not as a matter of social obligation or expectation, but as a spontaneous, free, individual action.

* The Mexican meaning of friendship emerges as a natural cultural product of more interdependent social relations and stronger social commitments and obligations, consistent with social personalistic interpersonal relations. The American meaning of friendship likewise follows from the conditions of a highly mobile, affluent, post-industrial society, in which friendships are a primarily psychological need of the individual, who is characterized in the literature as lonely and starving for emotionally satisfying interpersonal relations.

* In the Mexican cultural context friendship has a deeper and more selective meaning, involving rapport based on strong and lasting commitments and obligations with a selected few. In the American cultural context friendship is more a transient, situation-bound relationship which could develop with almost anyone, potentially the broad and impersonal category of people in general.

* In practically all the above main dimensions the Colombians were found to be closer to the Mexicans and more distant from the Americans.

COMMUNITY AND SOCIETY FROM MEXICAN AND AMERICAN PERSPECTIVES

* From the Mexican angle a community can be small or large, as small as the family and as large as mankind. In all instances Mexicans see more group identification, more affective bonds between people. From the American angle a community is a group of people who happen to live in the same place at the same time and therefore share some common concerns and interests.

* Mexicans view society as a large social unit of interdependent persons with positive ties of helping and cooperation, characterized ideally by unity and union. Americans, on the other hand, view society as an aggregate of individuals whose freedom is likely to be restricted and constrained by the large collective.

* The Mexicans' idealistic approach to community and society produces natural expectations that they will serve such positive goals and values as equality, justice, development, etc. The contrast between these expectations and the corruption, egoism, and injustice encountered in their world creates strong disappointments and frustrations. Americans approach large social units with skepticism, but they exhibit a practical, problem-solving orientation with focus on such issues as human rights, status of disadvantaged groups, racial problems, employment etc.

* In general, Americans show faith in the legal and constitutional processes, and emphasize law and rights. The Mexicans show a stronger disposition to think more in terms of human values and morality.

* Mexicans view themselves as parts of social units and express more identification with these units as well as higher expectations about the working of these units in solving common problems. In the face of unfulfilled expectations, they express bitter disappointment. Americans tend to think mainly in terms of individual people rather than large collectives and focus on the solution of given problems with little attention to broader principles or social philosophies.

* The Colombians show again in practically all of the above major dimensions closer similarity with the Mexican views.

LOVE AND MARRIAGE FROM MEXICAN AND AMERICAN PERSPECTIVES

* To the Mexicans love is predominantly an affect, a sentiment which entails understanding, an attachment to someone in view of the intrinsic qualities, role and behavior of the person. To Americans love entails more affects associated with the fulfillment of personal needs by another individual through a mutually satisfactory meaningful relationship assuring joy, fun and happiness.

* Mexicans think predominantly of love in the context of family, family members, particularly children, parents, siblings, as well as a few close personal friends. In thinking of love American speak more intensively of sex and of the feelings associated with specific people who are thought to meet their individual expectations and desires.

* For Mexicans sex represents predominantly a set of human attributes associated with gender as involved in different sex roles. For Americans it represents more narrowly the sexual act and the personal attributes associated with the satisfaction of sexual needs and desires.

* Despite their highly differentiated approach toward the two sexes, the Mexicans' images of man and woman include strong emphasis on social qualities---love, friendship, goodness---and general human attributes involving the intellect and work. The Americans' images of the sexes focus particularly in the context of man on maleness, strength and power, and the polarity of maleness and femaleness.

* Although the Mexican view of the woman entails strong emphasis on feminine qualities and family related roles, the Mexicans think apparently less in terms of a male-female sexual polarity than of gender-based sex role differences. Also, they emphasize the human contrasted with the infrahuman or animal.

* While on most dimensions there is close agreement between Mexicans and Colombians, in the image of the woman the Colombians are preoccupied more with her appearance while Mexicans pay relatively more attention to her work and intelligence.

RELIGION AND MORALITY FROM MEXICAN AND AMERICAN PERSPECTIVES

* Mexicans view religion as faith and belief involving love and the social attitude of understanding with emphasis on the moral and affective dimensions of religion. Americans view religion as faith and belief more as a matter of personal choice. They think of various denominations and religious objects and practices.

* To Mexicans religion means almost exclusively Catholicism, which entails values and moral precepts affecting personal and social life by a strong emotional identification with God and his teachings. To Americans the relationship with God is highly personal and has a less intensive emotional undertone. Americans think more of worship, prayer and other religious practices.

* Mexicans characterize God as a supreme being endowed with power and strength, and as a loving and understanding father.

* Morality represents to Americans making the proper choice between good and bad, right and wrong, considering both positive and negative alternatives. To Mexicans morality is predominantly positive virtues and ideals, a disposition to recognize them and to follow them more or less naturally.

* While the Mexicans stress high virtues and ideals with strong social implications, Americans focus on specific contexts and practical problems involving sex, issues of life and death, drugs etc.

* Americans see morality as a matter of choice and personal conscience which is at the very core of moral autonomy characteristic at an advanced stage of the autonomous individual. Mexicans, on the other hand, see morality more as a matter of pursuing ideals which have strong interpersonal and social implications rooted and reinforced by social norms and consensus.

* The American emphasis on alternatives, choices and conscience gives considerable support to Ruth Benedict's characterization of social control based on guilt. The stronger Mexican concern with social norms and implications presents a distinction reminiscent of more traditional cultures where avoiding shame is a dominant motivation.

EDUCATION AND UPBRINGING FROM MEXICAN AND AMERICAN PERSPECTIVES

* Mexicans as well as Colombians think of education in a broader sense akin in several ways to the American idea of upbringing. Americans think of education predominantly as a process of acquisition of knowledge and marketable skills through the attendance of selected schools.

* The Mexicans' broader view of education encompasses more concern with the role of the family and with the proper behavior of the student.

* While from the American angle education is expected to prepare the individual student for a productive and happy life, the Mexicans include beyond these individual objectives such social goals as progress and development.

* There is stronger American preoccupation with the specific knowledge, as well as with the variety of schools through which the desired knowledge can be obtained as a matter of individual interest and choice.

* There is stronger Mexican preoccupation with the personal and social impact of the educational process, a possible reflection of previously registered tendencies in Mexican society to shape the child to conform to certain moral ideals and social norms consistent with the views of interdependence.

* As a further reflection of these philosophies the Mexican image of teachers is also broader, with more emphasis on the teacher's personal and social qualities and on personal rapport. The American image of teachers is more practical, functional, and impersonal, narrowly focused on teaching, helping, and the school environment.

* The image of youth again reflects differences in perspectives. The Mexicans view youth with a great deal of affective identification involving love and friendship and representing life and health. Americans show more concern with age, clearly separating various age categories. Also, Americans place a high priority on youth as a desirable condition.

* Americans place a greater emphasis on intelligence and intellectual qualities as conditions of success, while Mexicans view education more in relationship to human behavior and culture in general.

ECONOMY AND MONEY FROM MEXICAN AND AMERICAN PERSPECTIVES

* Mexicans view economy from the angle of the problems arising from their troubled, less developed economic status. They are preoccupied with the need for development and progress, needs rooted in poverty and crises.

* Americans view economy from the angle of the future, expressing concern with its unpredictable ups and downs. The problems mentioned involve specifically inflation, recession and depression.

* To Mexicans economy represents a large scale social and national issue which they see in close relationship to politics and the role of the government. To Americans economy is more related to personal business and finances, supply and demand, Wall Street and the stock market.

* While Americans see money in closer relationship to the economic situation, they also have more elaborate technical-financial views about money management. They see money in close relationship to jobs and careers. In contrast, Mexicans see money as something highly desirable and badly needed for food, clothing, housing, and travel.

* Mexicans associate unemployment with such extreme consequences as hunger, crises and death as well as theft, violence and crime in general. Americans think more of the financial consequences of unemployment: loss of salary, unemployment compensation as well as of its close relationship to the overall status of the economy in general and recession, inflation and depression in particular.

* For Americans poverty implies predominantly lack of money and hunger; it entails more extreme consequences of misery and death for the Mexicans.

* Mexicans see economic issues and problems in broader social contexts, more as national issues, and in closer relationship to the role of government and politics. Americans view economic problems as personal problems or problems associated with special disadvantaged groups, racial minorities, foreigners, or slums.

* In most instances again the Mexican and Colombian perspectives show relatively close correspondence. In connection with money and economy, however, the Colombians show more involvement with money management.

WORK AND ACHIEVEMENT FROM MEXICAN AND AMERICAN PERSPECTIVES

* Americans focus on the job, on the task to be performed. Hard work implies a virtue, a sense of performance which is a source of personal pride and satisfaction.

* Mexicans think of work more as a matter of necessity or obligation and as a means to attain something, to earn a living. Americans see work more as a goal in itself, a basis of achievement and success.

* Mexicans view work again more as instrumental to achieve certain large scale social and national objectives such as development and progress.

* While Americans think more of job as a task and its performance, Mexicans show more concern with the effort it takes and with employment and the setting in which the work is being performed.

* In thinking of responsibility Americans focus on work, individual achievement, while Mexicans pay considerable additional attention to social and national objectives such as progress and development.

* To Americans responsibility is more a personal attribute such as maturity or loyalty. To Mexicans it implies more a concern and caring for others, a quality of the person just like virtue or conscience, while Colombians view responsibility as a matter of duty, an obligation toward particular people or toward people in general.

* Americans show more preoccupation with financial security and to them security is also of concern in interpersonal relations. Mexicans express strong concern with economic security and well-being. Colombians show intensive preoccupation with their physical security threatened by violence and crime.

* Progress for Americans is particularly closely related to the field of science and technology. Mexicans express strong concern with problems related to economic progress. Colombians agree with Mexicans in their concern with development but pay less attention to the issue of progress in general.

* Beyond close agreement in most dimensions, this domain of work and achievement has shown a few differences between Mexican and Colombian perspectives.

GOVERNMENT AND POLITICS FROM MEXICAN AND AMERICAN PERSPECTIVES

* Americans construe politics very much as a process involving campaigning, competition, and voting, which provides representation of the will of the majority. Mexicans pay little attention to the process; they show more concern with the welfare and the future of people, society, the country at large.

* Americans are somewhat skeptical and cynical about the human weaknesses which interfere with the effective, smooth functioning of the political process. Mexicans, on the other hand, consider politics in idealistic terms as an important key to the resolution of their individual and social problems, but they are intensely distressed by the actual corruption, injustice, incompetence they see in the world.

* Like politics government is viewed by Americans as an institution providing leadership in agreement with the will of the majority. In view of corruption and other defects, Americans express again a benevolent skepticism. Mexicans consider government, also like politics, of great national importance, and again they show strong signs of dissatisfaction and frustration based on its actual performance.

* Americans think of political power predominantly in the context of the leading world powers and their competition, although they also express concern with the misuse of power and corruption domestically. Mexicans think of power more in domestic contexts of social relations and politics and express strong concerns with its abuse: exploitation, oppression, injustice, etc.

* Democracy represents for Americans again a process which provides for the representation of the will of the majority based on free competition of ideas, parties and candidates.

* Compared to most other developing countries Mexicans pay more attention to the democratic process, together with those social values and ideals they would expect democracy to represent. They express again dissatisfaction with its actual working.

* While both Americans and Colombians characterize their own country as democratic, Mexicans do so only to a surprisingly limited extent.

NATIONAL AND ETHNIC IMAGES FROM MEXICAN AND AMERICAN PERSPECTIVES

* Mexicans place heavy emphasis on the power and strength of the United States: military, economic and financial. On the positive side technology, development, and progress show high salience; on the negative side Mexicans are concerned about war, capitalism, exploitation and imperialism. Their references to human and cultural characteristics of Americans are modest, including liberty, intelligence and justice as well as lack of understanding and racism.

* The collective image of Americans as perceived by Mexicans shows close agreement with their image of the United States, with heavy emphasis on wealth, money, power and on negative elements of the "capitalism, exploitation, imperialism" syndrome. From the positive human qualities intelligence is followed by ambition, creativity and goodness.

* The Mexicans identify the Soviet Union both with communism and socialism. Although they recognize its power and military potential they pay less attention to them, and are less critical of the Soviet Union than than they are of the United States. Negative characteristics such as repression and control are balanced by such positive attributes as equality and justice. Development, work and technology show also considerable recognition and salience.

* U.S. Americans think of Mexican Americans more in terms of Spanish language and appearance (e.g., dark complexion). Mexicans think of them more as friends and brothers but also as betrayers and traitors, describing them as dependent and indifferent.

* The Americans' image of the Cubans is based to a large extent on Cuban immigrants, while the Mexicans' view is shaped mainly by the country of Cuba and its leader Fidel Castro. Mexicans see Cubans as people with dark complexion and positive social attributes: goodness, liberty, equality, freedom and joyfulness.

* Interestingly, the Mexicans' image of Puerto Ricans is more uniformly positive and reflects their tendency to focus on the human dimension, especially on attributes of social relevance: good, joyful, sympathetic. Americans think predominantly of Spanish language and customs and products (rice, rum).

* While in general Mexicans emphasize mostly positive human and social qualities, their image of Americans is more critical.

GENERAL TRENDS

The above results, consistent with the findings of our recent report, "World Problems from Mexican and American Perspectives," (Szalay, Vilov, and Strohl, 1985), are conclusive in showing the following general trends.

a. The data obtained on Mexican and American images and meanings offer new insights into their basic perceptions and evaluations. These emerge as the products of shared background, experiences, beliefs, and frames of reference which are deeply rooted, collectively nurtured, and relatively stable. These are the basic units, the mosaic pieces, by which Mexicans and Americans understand their world, identify their problems, and make decisions. Whether the Mexican image of the United States, for example, corresponds with contemporary realities, or whether their views are objective or biased is beside the point. What matters from the angle of our capability to reach Mexicans and to help them is our familiarity with and sensitivity to their cultural frame of reference, that is, the culturally specific way in which they view and understand their problems.

b. The perceptual and motivational trends which emerged from the Mexicans' dominant images and meanings identify the main perspectives of their subjective representation of their world. Again, this is the only world they know, the only world through which we can build better mutual understanding and greater cooperation. As long as we ignore the Mexican image of the United States, even the most unselfish programs of foreign aid run the risk of being interpreted as attempts at exploitation and imperialism.

c. What Mexicans can and cannot do, and what they are predisposed to do or not do, in the economic and social fields is much more deeply and intrinsically determined by their subjective system of representation than is generally recognized. Our data from Korea over a decade ago clearly showed the Koreans' exceptionally strong aspirations for the mobilization of national resources, construction, and development. These motivational dispositions helped build Korea over the last decade into the fastest growing country in the Third World. Similarly, data from our Iranian study clearly showed the strong religious/moral underpinnings of the Iranian way of thinking about politics. Again, these are psycho-cultural dispositions which can explain a great deal about Khomeni's influence and skillful exploitation of Iranian political precepts which are thoroughly mixed with the ideals of Shiite fundamentalism.

The main thrust of future developments in Mexico is likely to be similarly dependent on the dominant perceptual and motivational dispositions of the population. Some of the dominant dispositions have become apparent from the findings of this study.

d. Finally, the data go beyond revealing the dominant perceptual and motivational dispositions. A careful analysis of these dispositions can also reveal opportunities for reaching people through meaningful communications and programs. However, such applications are numerous and would go beyond the scope of the present report.

As the results of a recently completed study show (Szalay, Vilov, and Strohl, 1985), in most instances cultural background (e.g., Mexican and American cultural upbringing) is a richer source of differences in views and values than differences in attitudes. Actually, Mexicans with negative attitudes and Mexicans with positive attitudes were found to be more similar in their perceptions of the twelve themes examined than Mexicans and Americans of the same attitudes.

The results suggest that opinion surveys which ignore that the subjects examined may not mean the same thing abroad as they do in the U.S. are bound to make some serious mistakes. It is impossible to avoid such mistakes unless overseas opinion surveys are accompanied by a parallel assessment which can show independently how the public actually understands the specific issues addressed.

Beyond the specific differences identified, the findings show the nature and scope of differences between Mexican and American public perceptions. An awareness of these differences is essential to effectively reaching foreign populations whether it be through international education, economic assistance, or information programs. Effective educational and policy applications of the information presented in this report will naturally require relating and adapting the accumulated information to the specific tasks or programs at hand.

CHAPTER 1

PSYCHO-CULTURAL FACTORS IN INTERNATIONAL RELATIONS AND EDUCATION

Progress in the physical and technological dimensions of communication has been phenomenal. It is rather common to speak of a communication revolution. This revolution is often spearheaded by U.S. communication technology and the performance of U.S. communication industries.

As the co-author of this report observed in his recent testimony before the Committee on Foreign Relations of the U.S. Senate (Szalay, 1981) this success of the United States in the technological and commercial domains of communications is most impressive; unfortunately, it does not carry over readily into the field of international and intercultural communications as shown, for instance, by such spectacular debacles as have been experienced in the context of Iran.

> ...Considering its communication technology and communications industries, the United States is undoubtedly the most advanced communicator in the world. There is no doubt that U.S. communications in such domains as journalism, the film industry, commercial advertisement, etc. are most successful. Yet, indepth studies of foreign peoples conducted by our Institute show that Americans and the United States are broadly misunderstood and misperceived in several critical respects. These severely affect the capability of the United States to lead the world toward a safer and better future. (Szalay, 1981, p. 105)

There are several factors responsible for this situation. Some people claim that the relative neglect of this dimension is rooted in our contemporary system of education. Based on an extensive review of educational resources and performance, the President's Commission on Foreign Language and International Studies (1979) concluded that:

> ...the increasingly hazardous international military, political and economic environment is making unprecedented demands on America's resources, intellectual capacity and public sensitivity... At a time when the resurgent forces of nationalism and of ethnic and linguistic consciousness so directly affect global realities, the United States requires far more reliable capacities to communicate with its allies, analyze the behavior of potential adversaries, and earn the trust and the sympathies of the uncommitted. Yet, there is a widening gap between these needs and the American competence to understand and deal successfully with other peoples in a world in flux (p. 1).

Culture---An Invisible Stumbling Block

Several leading experts commenting on U.S. performance in international communication agree that the critical stumbling block is culture. Probably because of the wealth, size, power, and intensive technological-material orientation of the United States, there seems to be little appreciation for the pervasive fact that people whose background, life conditions, and collective experiences are different from those of mainstream Americans tend to see the world differently; they do not follow the American rationale, the American common sense. Although this is recognized in principle and it receives full moral approval along the U.S. commitment to the ideals of pluralism, psycho-cultural dispositions are largely overlooked in their practical implications, domestic as well as foreign. Much less insistence is given to the probability, or even possibility, that the U.S. can learn from other cultures, that its manifold health and social problems may find proper solution in changes of upbringing and education of its young or in therapies suggested by ways of socializing and education in other cultures.

Cultural anthropologists have done extensive work in studying and describing vast numbers of cultures, focusing primarily on remote tribes, exotic populations, their folkways, artifacts, and life styles. While much of this has become popular reading, E. T. Hall, a noted anthropologist and author of Silent Language, observes that the recognition of culture as a hidden but powerful psychological reality progresses slowly. It is still little understood that culture shapes psychological dispositions, that it influences our own views and behavior as much as it does those of other peoples. As Hall (1959) puts it:

> Culture is not an exotic notion studied by a select group of anthropologists in the South Seas. It is a mold in which we are all cast, and it controls our daily lives in many unsuspected ways...many of which are outside our awareness and therefore beyond conscious control of the individual.

Hall (1966), along with many others in his field, underlines the importance of culture in creating these strong dispositions to see and understand the world in particular ways:

> People from different cultures not only speak different languages, they inhabit different sensory worlds. Selective screening of sensory data admits some things while filtering out others. This means that experience as it is perceived through one set of culturally patterned sensory screens is quite different from experience perceived through another.

Cultural understanding presents under such conditions a complex and demanding task. As Robert Hanvey (n.d.) observes, the task goes beyond learning geography or demographic information:

> It is one thing to have some knowledge of world conditions. The air is saturated with that kind of information. It is another thing to comprehend and accept the consequences of the basic human capacity for creating unique cultures---with the resultant profound differences in outlook and practice manifested among societies. These differences are widely known at the level of myth, prejudice, and tourist impression. But they are not deeply and truly known---in spite of the well-worn exhortation to "understand others." Such a fundamental acceptance seems to be resisted by powerful forces in the human psychosocial system. Attainment of cross-cultural awareness and empathy at a significant level will require methods that circumvent or otherwise counter those resisting forces.

Although people with a different cultural frame of reference frequently share some of the same concerns about common human problems such as health or education, they often approach them quite differently. How a newly implemented program is received by different cultural groups is rarely a matter of its purely objective merits. As numerous examples show, the success of programs requiring people's participation depends greatly on their intangible psycho-cultural dispositions. Whether a program aims at domestic or at overseas culture groups, whether it involves health services, elementary education, drug counseling or job training, its success depends frequently more on people's perceptions of the program than on its actual benefits.

In the practical context of training Americans for overseas assignments Foster (1969) has emphasized the need to acquire a deeper understanding of culture and its influence on human behavior.

> The most significant differences are not customs or the more overt characteristics such as dress, forms of greeting, or food, since these are generally readily visible and quickly learned, and since adherence may not be expected of foreigners. Far more significant are the more subtle and commonly shared attitudes, values, assumptions, and styles of thinking that become part of every person as he grows up in his social environment. Because they are so much a part of him, he has little reason to question them or to be conscious of how much they determine his behavior.

Education for Better Understanding and Performance

According to an American Council on Education report (1975), the lack of cultural awareness and knowledge is both a domestic and an international problem with serious implications:

> ...the American educational system...is woefully backward in helping to prepare the nation's people for effective coping in a thoroughly interdependent world. Unless this condition changes, America will lack both informed leadership and an active citizenry capable of negotiating the troubled and dangerous waters of the future.

The report of the President's Commission on Foreign Language and International Studies (1979) stated that "the need to inform the American public of the role that other languages and cultures play in our lives has never been more crucial" (p. 47):

> ...The Commission views as a priority concern the failure of schools and colleges to teach languages so that students can communicate in them....Paralleling our professional language needs, foreign language instruction at any level should be a humanistic pursuit intended to sensitize students to other cultures, to the relativity of values, to appreciation of similarities among peoples and respect for the differences among them (p. 28).

Margaret Mead (1951) placed the problem of culture into global perspectives when she said:

> A primary task of mid-twentieth century is the increasing of understanding, understanding of our own culture and of that of other countries. On our capacity to develop new forms of such understanding may well depend the survival of our civilization, which has placed its faith in science and reason but has not yet succeeded in developing a science of human behavior which gives men a decent measure of control over their own fate.

Leading anthropologists such as Margaret Mead (1945) and Edward T. Hall (1959) and psychologists such as George Miller (1967), Charles Osgood (1957), and Roger Brown (1958) have acknowledged that psycho-cultural meanings and intercultural communication constitute a particularly important but evasive field of inquiry which Hall (1959) has cogently labelled the "hidden dimension": "Culture hides more than it reveals, and strangely enough, it hides most effectively from its own participants."

Early conscious of the crucial importance of culture in the development of personality, Diaz-Guerrero, co-author of this report, has in the last twenty years created what amounts to an ethnopsychology of the Mexican. Departing from another subjective dimension that he called the socio-cultural premise (Diaz-Guerrero, 1963), which in time became factorial scales of socio-cultural premises (e.g., Diaz-Guerrero, 1972, 1973), he has shown that scores on those subjective cultural variables related significantly and consistently with personality, cognitive and even social and economic dimensions (Diaz-Guerrero, 1976, 1977, 1980, 1984; Diaz-Guerrero and Castillo Vales, 1981).

New Insights Through New Data

The present volume, as a result of an in-depth comparative study of Mexican and U.S. American samples of matching sociodemographic composition, aims to promote the recognition of the role of psycho-cultural factors in general and to promote mutual understanding between Mexicans and U.S. Americans in particular. The communication lexicon is designed to serve as a tool of international education and intercultural communication by making the hidden but powerful psychological reality of culture accessible, identifiable, and teachable.

By showing how particular culture groups vary in their perceptions and evaluations of dominant themes and issues the lexicon informs on the subjective perceptual and motivational trends which are characteristically evasive to empirical assessment. By identifying consistent perceptual and motivational trends across broad domains of perceptual-semantic representations, the lexicon informs about the culturally dominant psychological dispositions. It promotes the understanding of culture as a hidden framework of psychological organization which predisposes what people see, how they see it, and what they may do.

By providing parallel findings on the Mexican, Colombian, and U.S. perceptions and meanings, the lexicon offers new and timely insights into the cultural frames of reference of these groups compared on important domains which influence their relationship, rapport, and future interactions.

In the main body of this lexicon (Chapters 3 to 12) we present comparative findings on Mexican, Colombian, and U.S. American images, meanings, and broader perceptual and motivational dispositions which are likely to influence communications and other types of behavior as well as international relations and cooperation. To place these findings in proper perspective, the next chapter will give a short summary account of the major characteristics of the data, the samples, the approach, and other details relevant to the various applied uses of the information.

CHAPTER 2

SUBJECTIVE IMAGES AND MEANINGS: ASSESSMENT AND USE

In view of the novelty of the information produced by the Associative Group Analysis (AGA) method used in the study reported here, it is of particular importance to examine its origin and the characteristics which bear closely on its utilization. Following a brief description of the method will be a discussion of those characteristics of the information which set it apart from the main sources of knowledge the reader is familiar with. A review of these characteristics offers a natural opportunity to discuss potential contributions and limitations.

THE SAMPLES AND DATA COLLECTION

This volume is based on a comparative study of student samples of the same age and educational levels who were tested in Mexico City, Mexico and in the Washington, D.C. area of the United States. Both samples included 100 students with an equal number of males and females. The majority of the U.S. samples were undergraduates from a broad variety of fields of study at the University of Maryland. The majority of the Mexican sample were also undergraduates from a variety of major fields of study at the National University of Mexico in Mexico City. As previously mentioned, a comparable sample of Colombian students from the University Javeriana in Bogota, Colombia were also used in this comparison.

There are, of course, wide regional, social class, and ethnic variations both among people in the United States and in Mexico. A hundred students tested in the capital cities cannot be considered statistically representative of the entire population. In which particular ways the sampling is likely to affect the generalizability of the findings will be addressed later. It is important to recognize that our focus is on how the groups view and understand a particular issue, and on the scope and nature of intercultural variations in their perceptual and motivational dispositions. (The amount of intracultural variation within the United States has been explored by several of our past studies; the amount of intracultural variation within Mexico, between students, urban industrial workers, and rural workers, will be presented in our next report which is now under preparation).

The data collection was organized in Mexico by Dr. Rogelio Diaz-Guerrero from the National University of Mexico, in Colombia by Professor Eloise Vasco and Professor Antoine Kattah, and in the United

States by Lorand B. Szalay, project director. The first phase of the data collection involved the selection of stimulus themes that would represent the highest priority domains and themes for both cultures. In the second phase the administration of the Associative Group Analysis using 120 selected stimulus themes to the U.S., Mexican and Colombian samples produced the data presented in this volume.

THE METHOD: ASSOCIATIVE GROUP ANALYSIS

The Associative Group Analysis (AGA) is a nondirective analytic technique developed for empirically assessing dominant perceptual and motivational trends characteristic of groups of different social and cultural backgrounds. It relies on the analysis of thousands of spontaneous free associations produced by medium sized samples (N=100) to systematically selected stimulus themes in unstructured multiple response tasks. This special use of word associations follows the theoretical orientation initiated by the pioneering work of Noble (1952) and Deese (1962). As described in the monograph Subjective Meaning and Culture (Szalay and Deese, 1978), the Associative Group Analysis reconstructs the subjective images and meanings of selected themes (e.g., United States) as seen by a particular social or cultural group from the distribution of their free associations. AGA has been extensively tested and used in a variety of investigations over the last twenty years (see list of publications in Appendix II).

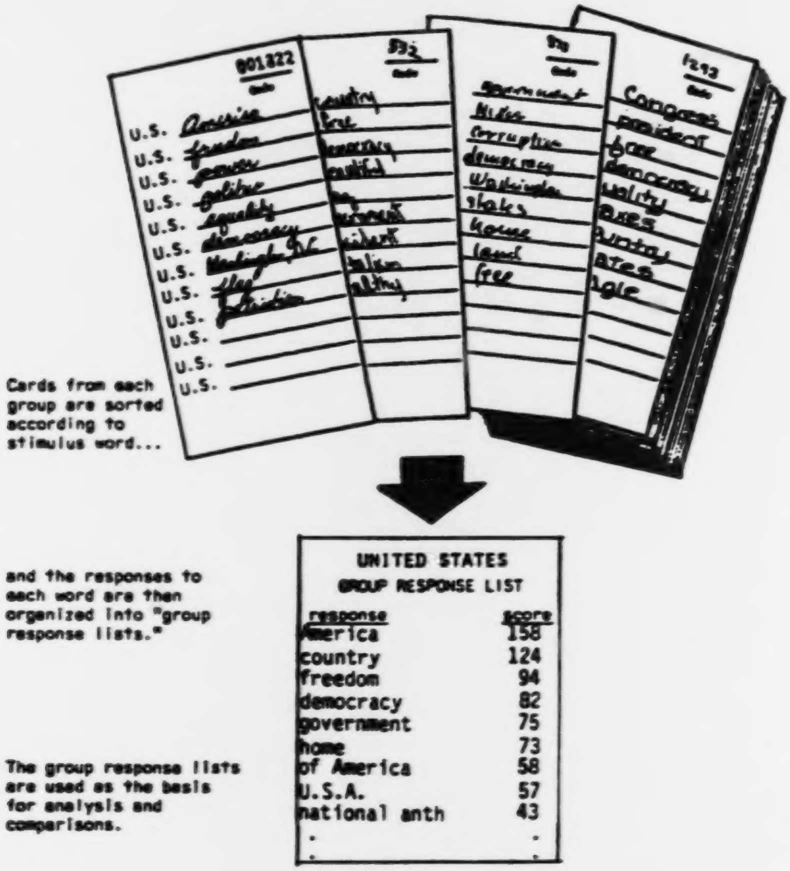
In agreement with the theoretical position of Charles Osgood (1957), images and meanings are conceived as "multicomponential." In simple language we may say that an individual's mental image of the UNITED STATES goes beyond its lexical denotation or referent (i.e., a country of 240 million inhabitants occupying the central part of the North American Continent); it includes other important elements such as form of government, level of wealth, power and development and other subjective reactions which vary from person to person or from group to group and which generally elude logical inquiry. A Mexican and an American will have different psychological images of the United States based on their different experiences and cultural frames of reference.

In a pre-test the U.S. American and Mexican students were instructed to list 15 important domains of life and then to write as many associative responses as possible to each of the items on their lists. The tasks were performed in Spanish by the Mexican students and in English by the U.S. American students. The high frequency responses from each group served as the basis for selecting the 120 stimulus themes used in the main data collection phase.

Elicitation of Spontaneous, Free Reactions. Free associations are elicited from the selected samples usually in group sessions. The task is administered in the respondent's native language. Each respondent receives a pile of randomly sorted cards each of which contains a word theme (e.g., United States) listed several times and followed by blank lines. In the free association task the respondents are given one minute to respond to each particular theme with as many related ideas or issues as they can think of. The association task produces a large quantity of responses; on the average, six to seven associations were produced by the subjects to each stimulus word. Scores were assigned to these associations on the basis of frequency and rank in the individual response sequence. As shown in Figure 2.1 the respondents' numerous reactions are tallied into group response lists.

UNITED STATES

Formation of Group Response Lists from Individual Associations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flag
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free
corruption
democracy
Washington
states
house
land
free
Congress
president
free
democracy

Cards from each group are sorted according to stimulus word...

and the responses to each word are then organized into "group response lists."

The group response lists are used as the basis for analysis and comparisons.

UNITED STATES
GROUP RESPONSE LIST

response	score
America	158
country	124
freedom	94
democracy	82
government	75
home	73
of America	58
U.S.A.	57
national anth	43
.	.
.	.

Figure 2.1 Response cards and group response lists.

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The responses obtained from U.S., Mexican, and Colombian student groups to the stimulus theme "United States" reveal some significant similarities as well as differences, none of which are accidental or ephemeral. As illustrated by the group response lists shown in Table 2.1, the top few responses indicate agreements on the United States being a country, with each group stressing different attributes: the Americans emphasize freedom and democracy, the Mexicans stress power and capitalism, and the Colombians place emphasis on power and development. The lengthy response lists provide a rather exhaustive inventory of mosaic elements which make up each group's image of a particular theme.

Table 2.1

UNITED STATES

Comparison of Most Frequent Associations from Three Culture Groups

American Students		Mexican Students		Colombian Students	
Response	Score	Response	Score	Response	Score
America	158	power,ful	137	country	132
country	124	country	136	power,ful	115
freedom	94	capitalism,st	111	gringos	102
democracy	82	war,s	100	development	71
government	75	potency,power	97	potency,power	70
home	73	technology	71	big, large	60
of America	58	development	66	war,s	57
U.S.A.	57	rich,es	61	America	51
national anth.	43	money	60	exploit,ation	50
people	42	exploit,ation	50	nation	46
power,ful	42	imperialism,t	49	dominion	46
great	37	arms,ament	35	progress	43
flag	34	dollar,s	30	empire	43
50 states	33	government	26	North America	37
big, large	32	bad, evil	25	money	35
free	26	gringos	24	Reagan	30
wealth	22	big, large	23	blonde	28
president	20	good	20	help	28
rich,es	19	destruction	17	capitalism	28
army	19	advance	17	yankees	27

These are not just accidental, volatile ideas, but as extensive studies conducted on this subject have demonstrated, they inform on stable and representative elements of the groups' subjective views. In the group response lists each response is accompanied by a response score which indicates how important, or how salient this mosaic element is in the group's image of the United States. These reveal some highly subjective perceptions and evaluations of the United States as seen by each group. In their totality, the distribution of all the responses obtained to a particular theme or issue offer for each group a detailed and faithful description not only of what is salient in people's minds but also of what is not. These rather lengthy response lists are particularly informative in revealing what a particular group feels is important, what they pay attention to, what they feel sensitive about, and what they are collectively predisposed to overlook and ignore.

Since the number and diversity of responses make a quick identification of the dominant response trends difficult, several analytic procedures have been developed to extract the relevant information and to reconstruct each group's subjective views, beliefs, and main dimensions of their cultural frame of reference. Some of these analyses involve measurements along dimensions (e.g. psycho-cultural distance) on which empirical measures are otherwise unavailable. The main types of analysis used with the AGA method are described in more detail in Appendix II.

Identification of Salient Perceptions and Evaluations. The analytic method most widely used in the present research involves a content analysis which serves to identify the most salient perceptual and evaluative components of the group's subjective meaning or image. This process is carried out by analysts representing the groups compared. They are instructed to consider all the responses produced to a particular theme and to place them into relevant main clusters or content categories (see Appendix II, pp. 5-7).

Figure 2.2 presents a few of the main clusters of responses the analysts identified in grouping all the responses obtained to United States. References to freedom, justice, liberty, for example, were placed together in a cluster. Another cluster of responses involved characteristics like power and big. Generally the highest scoring responses are used to label each cluster. The total scores accumulated by the responses in each category indicates the level of subjective attention or salience given to that component by the groups compared.

Figure 2.2

UNITED STATES

Selected Main Clusters of Responses

Main Components and Responses		US	MEX	COL
FREEDOM, JUSTICE, UNION		189	52	24
freedom		94	-	-
free	libre	26	-	6
united	unida	19	-	6
justice	justicia	14	8	-
liberty	libertad	14	14	-
opportunity		11	-	-
independence	independie	6	10	-
unity	unidad	-	10	-
life	vida	5	10	-
union	union	-	-	12

Main Components and Responses		US	MEX	COL
PROGRESS, DEVELOPMENT		19	229	234
development	desarrollo	-	66	71
progress	progreso	-	16	43
technology	tecnologia	15	71	15
technology	tecnolonia	15	71	15
industrial	industrial	-	7	15
science	ciencia	-	14	4
cars	carros	-	-	10
intelligent	inteligent	-	14	15
interested	interesado	-	-	10
interest	interes	-	14	-
important	importante	-	10	5
help	ayuda	4	-	26

Main Components and Responses		US	MEX	COL
POWER, BIG		114	257	263
power,ful	poder,io	42	137	115
potency,power	potencia	-	97	70
big, large	grande	42	23	60
strong	fuertes	11	-	8
super power		19	-	-
male chauvin,	machista	-	-	10

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For example, the total scores for responses in the cluster labelled "Progress, Development" indicate that the Mexicans and Colombians place a great deal of emphasis on these factors in their image of the United States while they hardly occur to the Americans. The responses dealing with power, potency, size and strength show how much attention each group pays to the might of the United States. It would be difficult if not impossible to obtain these insights through traditional surveys; as for some of these characteristics, it would even be strange to ask questions. This is particularly true about psychologically deeper issues involving identification, complexes, and national sensitivities.

As these examples illustrate, the response distributions tell us in detail and in the respondents' own terms what is salient in their subjective images and how they construe realities in their own frequently highly subjective ways. The reader interested in a detailed description can review the specific reactions. The reader who wants to get a general idea of the perceptual and attitudinal composition of the groups' subjective images and meanings may use the summary percentage tables like the one shown below in Table 2.2.

Table 2.2

UNITED STATES

Content Analysis revealing Main Components
of Perception and Evaluation

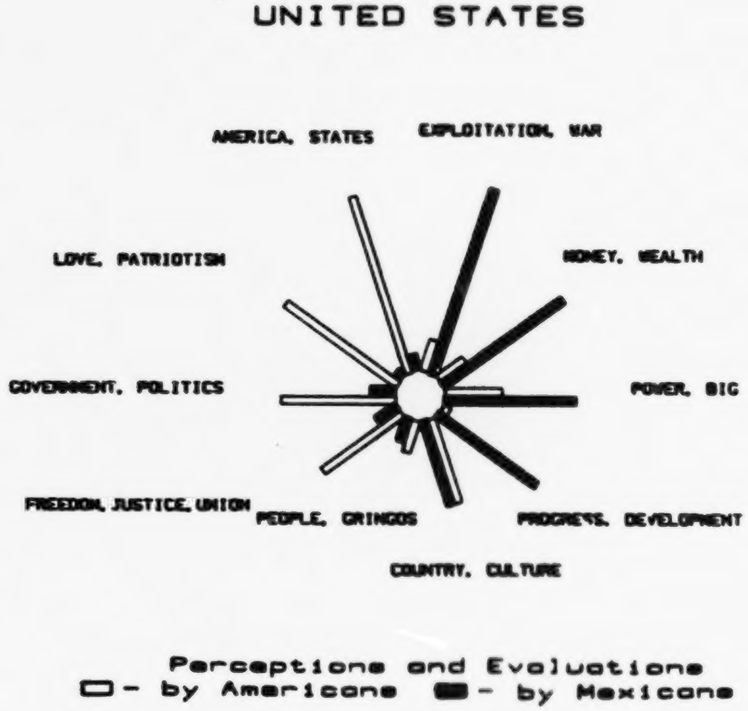
Main Components	Percentage of Total Score US	 MEX	 COL
AMERICA, STATES	24	2	5
FREEDOM, JUSTICE, UNION	12	3	1
GOVERNMENT, POLITICS	14	3	5
LOVE, PATRIOTISM	17	1	1
COUNTRY, CULTURE	11	11	19
EXPLOITATION, WAR	4	24	19
PROGRESS, DEVELOPMENT	1	15	14
POWER, BIG	7	16	15
PEOPLE, GRINGOS	4	3	10
MONEY, WEALTH	4	18	6
OTHER COUNTRIES	2	2	4
MISCELLANEOUS	0	1	1
Total Adjusted Scores	1525	1579	1884

As elaborated in more detail in Appendix II, the content analysis performed on the lengthy response lists does entail some subjective decisions. This occurs in grouping the clusters of related responses in such a way that the reader can receive a simple summary representation of a rich and complex composite of perceptual and evaluative elements. Naturally, each attempt at simplification entails dangers of misrepresentation and distortion. For this reason the reader with deeper and more specialized interest is encouraged to review the actual responses rather than to rely merely on the clusters identified through the content analysis.

To convey the results of this analysis (as presented in Table 2.2) in a simple visual form, we use "semantographs" (as illustrated in Figure 2.3). The semantograph is a graphical presentation showing the differential salience of the main perceptual and evaluative components of the groups' subjective image. Each bar represents a different main component; the length of the bar is proportionate with the measured salience of that component for the groups compared. The hard contoured bar shows the American salience, the shaded bar the Mexican salience, and the overlapping portion conveys their relative agreement. The semantograph is used to convey a global composite through a simple visual presentation.

Figure 2.3

The Semantograph



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The semantographs offer a simple graphical representation of the relative salience of the main components by using bars in a circular arrangement. This visual presentation helps in comparing the two culture groups by giving a quick summary impression of how the two culture groups compare in their perceptions. The bars with the greater amount of overlap indicate elements of meaning on which there is close agreement. Conversely, the bars with substantial differences in length indicate components on which the two culture groups differ in their perceptions.

The semantographs are used to convey to the reader how the U.S. and other culture groups compare on the dominant components of perception and evaluation of the selected themes. The reader may then turn to the descriptive text which summarizes the main similarities and differences in their perceptions. The data underlying these discussions are usually presented in an appendix (Appendix I). The reader interested in some particular detail then may refer to the appendix to see the specific responses given by each group. In some instances the salience of a particular component may appear to be about equal for the two groups in the semantograph but the detailed response lists often reveal clear group differences within the component. In the analysis of the cultural frames of reference we focus on patterns and trends which emerge with consistency across related issues and themes.

Assessment of Subjective Importance or Dominance. From a practical psychological angle there is an important difference between issues and subjects which are dominant in people's minds to such an extent that they are likely to influence their choices and actions on the one hand, and those issues and ideas which they do not really care about. In other words, it is important to know what has high priority and subjective importance to other people. The themes having high subjective importance are identified by using a well established theme selection procedure described in Current Anthropology (Szalay and Maday, 1973). Independently from this procedure the dominance scores show the relative importance of selected themes to the groups compared.

A measure specifically focused on the subjective importance of the themes studied is the "dominance score," which is based on the relative total number of associations. The dominance score takes advantage of a well established potential of word associations (Noble, 1952) to reveal how meaningful or subjectively important a theme is to a particular group by the number of responses produced within a certain time (e.g., one minute). As previous studies have shown, the number of reactions is a valid measure of the importance of a particular theme to a particular group. Its calculation is discussed in Appendix II and the numerical values are shown in Appendix I.

Appendix II also includes a discussion of other measures useful in reconstructing the organization and important parameters of the perceptual/motivational system of a particular group as well as in measuring distance in meaning among groups. It also contains reliability and validity data on the different measures, a discussion of findings from various domestic and overseas studies, and a list of publications reporting on AGA-based analytic findings. Research based on the AGA method has been published in monographs and professional journals representing several social and behavioral science disciplines (e.g., *Journal of Personality and Social Psychology*, *Journal of Communication*, *American Political Science Review*, *American Anthropologist*).

Psychocultural Distance between Populations. Scientists and philosophers alike have been intrigued for quite some time by the question just how similar or different are the views of people of different cultural backgrounds. Since these views are highly subjective and private, their similarities and differences appeared unmeasurable.

The group response lists to specific themes (e.g., United States), offer an opportunity to assess the extent these groups agree or disagree in their subjective image of that theme. One measure useful in expressing the similarity of response distributions is the coefficient of psychocultural similarity or distance (described in detail in the Appendix II). This measure relies on Pearson's product-moment correlation and is based on the assumption that the more two groups agree in producing the same high frequency responses and in producing the same low frequency responses, the more similar are their subjective images of a particular theme. Therefore, the larger the similarity coefficient, the greater the similarity between two groups; and similarly, the smaller the similarity coefficient, the greater the psychocultural distance between two groups.

The following distance measures were produced by adopting this measure and applying it to five ethnic/cultural samples, three from the United States (Anglo Americans, Black Americans, and Hispanic Americans) and two from Latin/South America (Mexicans and Colombians). The two additional U.S. samples (Black Americans and Hispanic Americans) were included here to provide a broader basis for the comparison.

Table 2.3

Cultural Images of the **United States**
Distances Between Five Ethnic/National Samples

	Americans		Latin Americans	
	Blacks	Hispanics	Mexicans	Colombians
Anglo Americans	.88	.71	.28	.52
Black Americans		.66	.30	.43
Hispanic Americans			.55	.66
Mexicans				.71

As the above similarity coefficients indicate, Anglo Americans and Black Americans show the greatest degree of similarity in their subjective image of the United States (.88). The Mexican and Colombian groups also show a great deal of similarity in their image of the U.S. (.71). The greatest amount of psychocultural distance exists between the Anglo American group and the Mexican group, as indicated by the low similarity coefficient (.29).

As discussed in more detail in Appendix II, this distance measure which is applied here to a single word, can also be applied to broad semantic domains as well as to the entire cultural frame of reference by using a large number of systematically selected themes which include the dominant cultural priorities of the samples compared. Such a strategy has been described in articles in Current Anthropology and American Anthropologist.

The extension of quantification in the domain of psychocultural distance has several important implications, one of which involves the opportunity to provide empirical results on questions related to the generalizability of findings obtained by the AGA method on various cultural samples. Another particularly important application of this measure is to provide empirical results showing the importance of cultural background in shaping images and meanings, compared to demographic variables such as sex, age, etc.

MAIN CATEGORIES OF FINDINGS RELEVANT TO INTERCULTURAL UNDERSTANDING AND EFFECTIVE COMMUNICATION

The information included in this volume has been organized to help U.S. Americans understand Mexicans and to help Mexicans understand U.S. Americans in the various contexts of their interactions. The Lexicon provides information along three dimensions relevant to communication.

What is important. It needs little documentation that the attention a particular message receives will depend essentially on the communicator's ability to relate to the main interests and expectations of his audience. In other words, it is important to know what has high priority and subjective importance to other people. It is apparent from the findings of the present study that Mexicans do have different concerns and expectations than U.S. Americans. The themes having high subjective importance are identified by using a well established theme selection procedure described in Current Anthropology (Szalay and Maday, 1973). Independently from this procedure the dominance scores show the relative importance of selected themes to the groups compared (see Appendix I). In the present context the dominance scores, or total scores, show the subjective importance given by the groups to the themes studied; they provide insights into subjective priorities which the group itself might not estimate correctly if directly questioned.

How Is It Understood. A second key to effective communication is the speaker's ability to relate to the dominant concerns of others in a way which makes good sense to them. When the communicator discusses a particular subject with such different groups of people as Mexicans and Americans, the effectiveness of his communication will depend critically on familiarity with his audience's subjective meanings and with his ability to adapt to those meanings. The information presented in the following chapters regarding selected key communication themes will help one to recognize the important ways in which the subjective meanings of Mexicans and U.S. Americans differ. Components which show higher salience for the U.S. Americans than for Mexicans would be given greater attention by Americans, but less by people in Mexico. The potential of the communicator to promote mutual understanding depends on his ability to use the priorities and meanings of a particular group as the realistic point of departure.

Earlier studies (Szalay, Lysne, and Bryson, 1972) have shown that associative data reflecting salient cultural perceptions and dispositions of a particular group can be used to produce effective and meaningful communication. The principle for using this information on culturally salient perceptual and attitudinal components is simple. The more we capitalize on components that are salient for that particular group, the greater is the chance of producing communications which are relevant to members of that group.

How is It Integrated Into People's Frame of Reference. The cultural data presented in the following chapters reveal broad general characteristics of the cultural frame of reference. These characteristics emerge from consistent trends observed across themes and reflect shared psychocultural dispositions frequently labelled culture traits. Such traits have particular importance in communications as well as in interpersonal relations.

The consistency observed in the salience of certain perceptual and attitudinal components shows that cultural meanings are not discrete, independent entities. They are actually mosaic elements of a representation system influenced by the shared experiences of the cultural collective. These perspectives and priorities set dominant patterns by which people organize their life experiences and cope with their external world. These perspectives have their own intrinsic logic or rationale. Once they have been incorporated into people's subjective view of the world, they exert continuous control over their choices and behavior without their conscious awareness. Since these trends and patterns are the products of the same internal logic and perspectives, once they have been identified, it is not difficult to observe them without being engulfed in endless details.

THREE MAIN AREAS OF APPLICATION: POTENTIAL CONTRIBUTIONS AND LIMITATIONS

To put the Communication Lexicon to effective use the user must be aware of its potential and natural limitations. Since the information is new, it is particularly desirable to understand in what important ways it differs from conventional resources with which the reader is familiar, such as traditional bilingual dictionaries, foreign area guides and handbooks, and survey research.

1. Language Instruction: Emphasis on Communication

A convenient form of presentation of this new information, for use in language instruction, is the "communication lexicon". By using the word "lexicon," probably the first question to address is how it differs from the dictionaries and lexica presently being used in language training.

The most important difference is that our "communication lexicons" describe different types of meanings. Conventional dictionaries focus on the denotative meanings or lexical meanings; the communication lexicon focuses on the subjective psychological meanings of the words we use to communicate. Linguists and lexicographers tend to dismiss subjective meanings as irrelevant to their discipline. Yet, from the angle of effective communication the role of psychological meanings is important. Communications which do not take subjective meanings into consideration have a lesser chance of being understood.

The content of the present volume is a rich source of information on the subjective meanings of the U.S. and Mexican groups studied. The scope and nature of the differences are helpful in understanding the deep foundation of cultural meanings, the culturally shared subjective perspectives which influence our views and priorities without our conscious awareness.

The traditional bilingual dictionaries show which Spanish word corresponds to which English word on the basis of having the same referent. Such English and Spanish word pairs are treated then as identical in meaning. By showing that words which are considered to be translation equivalent frequently have different subjective meanings, the Communication Lexicon introduces valuable new information into the field of language instruction. Although language teachers are generally aware of these differences, they lack systematic, up-to-date information.

The report of the U.S. Presidential Commission on language and area studies places heavy emphasis on the need for better understanding and better communication. While these new data are recognized for their potential in this respect, their broader use requires new textbooks and curriculum to integrate this information into the language teaching process.

2. Foreign Area Studies: Emphasis on Psycho-cultural Population Characteristics

"Foreign area studies"* provide a detailed description of a particular country's climate, geography, history, religions, economic conditions, social stratification, political organization, etc. Compared to the abundance of top quality information in these concrete areas of life, information on the relevant psycho-cultural characteristics of the population is frequently scarce, stereotypical, and biased. The somewhat uncertain status of information on human population characteristics in the field of foreign area studies is due largely to the hidden psychological nature of these human dispositions and their evasiveness to direct observation and empirical assessment. Most foreign area specialists have a professional background in a specific scientific field or discipline and they prefer to deal with directly observable hard facts. Few of them would question that international relations and effective communication depend heavily on certain deeply ingrained dispositions of particular groups, their cultural background, experiences, shared beliefs, etc. Yet, as important as these dispositions may be, there is a natural tendency to avoid them, at least as long as the information available is predominantly speculative and unverifiable.

The present approach to map cultural meanings and compare psycho-cultural dispositions may help to improve on this situation. Indeed, it becomes eminently apparent from this volume how frequently Americans, Mexicans, and Colombians diverge in their perceptions of certain realities, how they differ in their perceptions of themselves and others, in their perceptions of politics, economics, etc. The systematic nature and the consistency of the observed trends helps us to realize that in most instances, cultural meanings depend little on purely lexical linguistic variables, but reflect predominantly the group's deep seated perceptual and motivational dispositions. The results also reveal the naivete of the bias which assumes that our perceptions are true compared to the "misperceptions" of others. The purpose of this new information is not to decide whose perceptions are accurate or distorted. The main purpose is to provide new insights and information about these "invisible" perceptual dispositions as they are shared within a particular culture and as they frequently separate people of different cultural background. What underscores the importance of the information on perceptual and motivational dispositions is their potential to interfere with our capability to deal with the concrete facts and realities of life, including those about ourselves and others.

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*An outstanding example of this type of resource is the area handbooks produced by the Foreign Area Studies organization of the American University in Washington, D.C.

3. Survey Research: Emphasis on an In-Depth Analysis

A third major field of application of this information is in policy research. The most important source of policy information is opinion research. Opinion research is interested in people's attitudes and opinions on such political issues as the president's treatment of the Middle East crisis, the legalization of abortion or the use of marijuana. The percentage of the population in agreement, in disagreement, or undecided on a particular issue is the focus of interest. On issues like the popularity of the president, the capability of the polls to trace the changing mood of the people with accuracy is the main contribution rather than to do an in-depth analysis of their views or broader belief systems.

Just about the opposite is true about the AGA-based assessments. This approach does not ask narrowly focused questions or elicit rational judgments or opinion statements. Our primary interest is in the main perceptual and motivational trends which predispose people to approach complex social and political realities in certain predetermined ways. These tendencies are deep and relatively enduring and therefore do not require monthly tracking but a rather infrequent in-depth assessment.

Structured opinion surveys focused on single issues chosen along the investigator's priorities or interests call for personal judgments (i.e., do you agree with..., do you approve of...). The unstructured AGA method seeks to reconstruct people's belief system or subjective representation of their world along their dominant priorities and natural parameters of organization. The main focus here is on how people are predisposed to view a particular subject by providing ample opportunity for people's natural perspectives to emerge.

As these differences suggest, the two approaches are complementary in nature. This complementary relationship has several practical implications. While opinion surveys have their classical strength in providing sensitive tools for tracing the changing mood of people by calling on their judgment, the AGA approach offers new opportunities for the in-depth analysis of subjective meanings and beliefs along parameters of which people are themselves frequently unaware. Opinion surveys are quick, straightforward and economical in domestic applications where the main alternatives of people's opinions are well known, and the main question then is to determine the actual distribution.

Experts on overseas surveys are well aware of the problem that people in different countries have different meanings of the key notions involved. Our findings have shown, for instance, that socialism denotes to some a democratic system with strong social legislation such as represented by Sweden or England; in other countries socialism is by and large synonymous with communism, the system of the Soviet Union or the People's Republic of China. Survey questions which ignore these differences in meanings are naturally bound to produce distorted results.

GENERALIZABILITY OF THE FINDINGS

In survey research the generalizability of the results depends on the use of statistically representative samples. Since psycho-cultural characteristics are more widely shared and more evenly distributed throughout the population, their representative sampling poses less stringent requirements. In a culture characterized by strong sex role differentiation, for example, it is not necessary to go through the demanding task of statistically representative sampling of the entire population to arrive at the culturally characteristic male role model or family organization. This does not mean that there are no individual or class variations, but in an inter-cultural comparison these variations are only of secondary importance. To control them it is helpful to use a strategy of matching samples, that is, to compare samples of similar socio-demographic composition: samples of the same age and sex composition, educational level, etc. In this way we are eliminating differences which could be attributable to the most important socio-demographic variables and approximate a situation in which the critical difference between the groups is cultural background. The differences found between such samples can be safely attributed then to culture.

This approach of concentration on cultural differences between culture groups of matching socio-demographic composition naturally does not deny the importance of differences within subcultures, social strata, age groups, etc. In the context of the present Lexicon it is important to recognize the considerable intracultural, intrasocietal diversity not only within the United States but also in Mexico and Colombia where there are large social and economic class differences, sharp rural-urban and regional differences in life conditions. Frequently, populations contain groups of thoroughly different cultural background like the Indians. Where funding permits, several groups are used from major population strata, e.g., college students, farmers, urban workers, etc. When the financial situation permits the use of only one pair of matching samples, as in the case of the present study, we consider this merely the first critical step in approaching a complex situation. Indeed, in our studies of several other countries, e.g., Korea and Jordan, our first comparative bicultural comparisons have been followed up by scholars from these countries who were interested in extending the comparison to several additional domestic sub-populations.

Based on the results of these intrasocietal comparisons, our present strategy of focusing first on the intercultural comparison and considering the intracultural differences as somewhat secondary at this point seems to be well justified. In all instances examined up to this point, the psycho-cultural differences within a particular national/cultural sample (e.g., between low and high income groups) were found to be substantially smaller than the differences between two comparable cultural samples (e.g., Hispanic Americans and Anglo Americans) (Szalay et al., 1976). Similar results were obtained in a larger cross-cultural study of American and Korean students, workers, and farmers (Szalay and

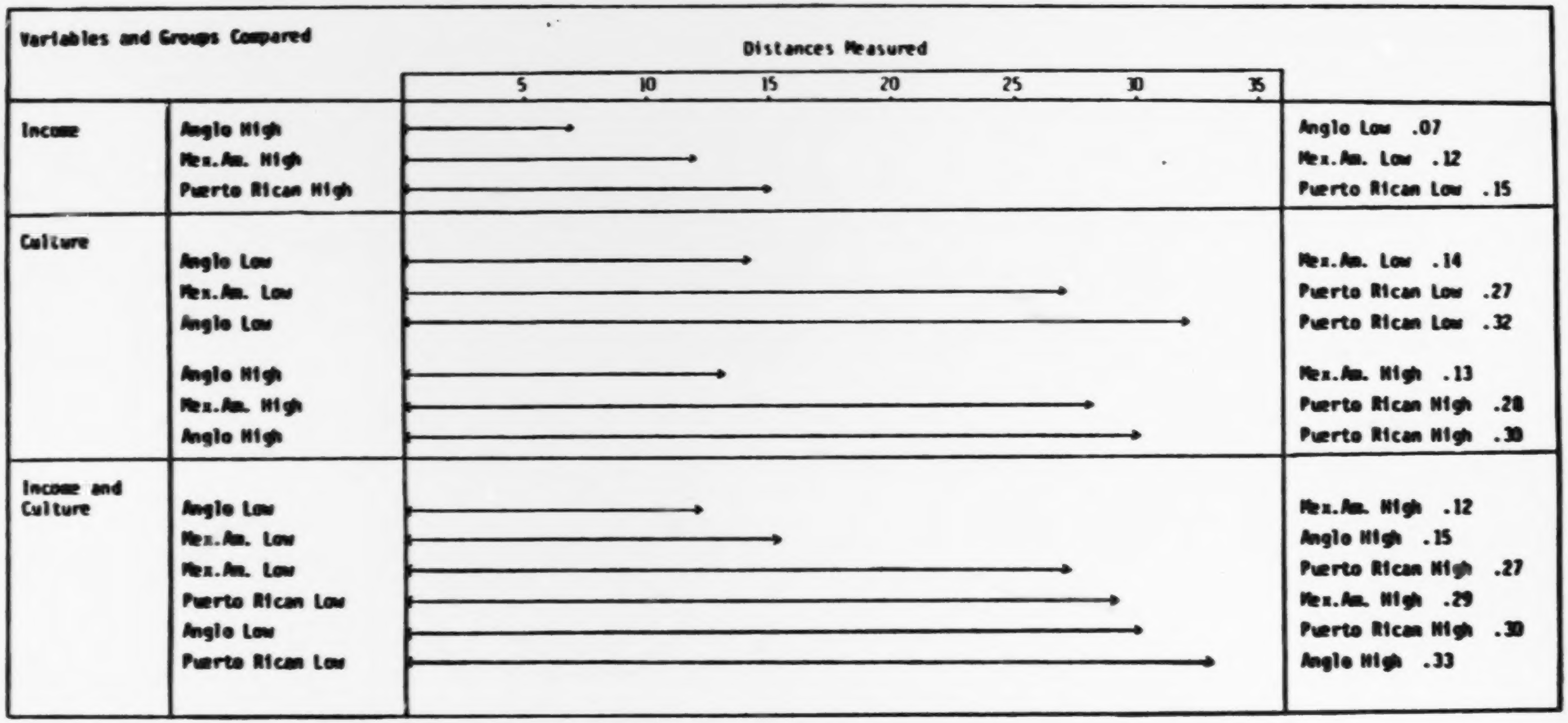
Maday, 1983) and on Anglo, Hispanic, and Latin Americans (Szalay and Diaz-Guerrero, 1984).

The findings of these studies consistently show that psychocultural variables, such as perceptions, meanings, and value orientations, are distinctly larger than the intrasocietal/intracultural variations. Our previous work using matching Anglo and Hispanic American samples and a recent in-depth study of several Puerto Rican, Cuban, and Mexican American samples allow to place the findings on cultural differences into proper perspectives. As the distance data presented in Figure 2.4 show, the level of income is a source of lesser perceptual/motivational difference than the cultural background, e.g., being Anglo American or Puerto Rican (Szalay et al., 1982). The results of our comparative study, obtained across a broad variety of Hispanic and Anglo American culture groups, support the rationale of this approach. Figure 2.5 presents distance data on a broad variety of Hispanic/Latin American and Anglo American culture groups. As these findings demonstrate, cultural background (including the effects of acculturation) was found to be the single most critical factor responsible for perceptual/motivational distance and variation. The distances between the Anglo Americans and the Hispanic/Latin American cultures (e.g., Mexicans and Colombians) are particularly wide. The distances of the various domestic Hispanic American groups (e.g., Cubans, Puerto Ricans, Mexican Americans) show a gradual decrease due clearly to their progressive acculturation to the U.S. American culture (Szalay and Diaz-Guerrero, 1984).

The results presented in Figures 2.4 and 2.5 come from three comparative studies. The comparative study of Hispanic Americans within the United States was sponsored by the National Institute of Mental Health. This study included seven samples (N=100): Mexican Americans from Los Angeles and from El Paso, Puerto Ricans from New York and from San Juan, Cubans from Miami, and Anglo Americans from New York and from Los Angeles. These groups were drawn from users of the social and educational services of mental health centers (n=25) and their friends and relatives (n=75) selected to match in sex and age distribution (50 males and 50 females; 50 between the ages of 16 and 26, 50 between 26 and 50), income level, etc. The comparisons using the Colombians and the Mexicans involve the samples discussed in the present lexicon. The extensive empirical data emerging from several broad national and international comparisons suggest that instead of statistical representativeness, more attention should be paid to cultural representativeness.

In a statistical sense it is legitimate to reason that none of these groups is representative. Neither the Mexican sample is representative of Mexico nor the Colombian sample is representative of Colombia. Yet, as shown throughout this entire volume, their huge distances from the U.S. Americans contrasted with their generally striking similarities demonstrate that by using cultural samples of

PSYCHOCULTURAL DISTANCE DUE TO DIFFERENCES IN INCOME AND CULTURE*



The distances are calculated by using Pearson's product moment correlation (r) based on ca. 20,000 pairs of observations made in the context of a total of 120 stimulus themes used in the representation of ten domains. The results are based on mean coefficients calculated by using Z transformation.

*Source: Comparative Analysis of Mexican American, Puerto Rican, Cuban, and Anglo American Psychocultural Dispositions. L. B. Szalay, M. R. Miranda, A. T. Diaz-Royo, L. W. Yudin, M. N. Brena. Washington, D.C.: The Institute of Comparative Social and Cultural Studies, Inc., 1982.

Figure 2.4

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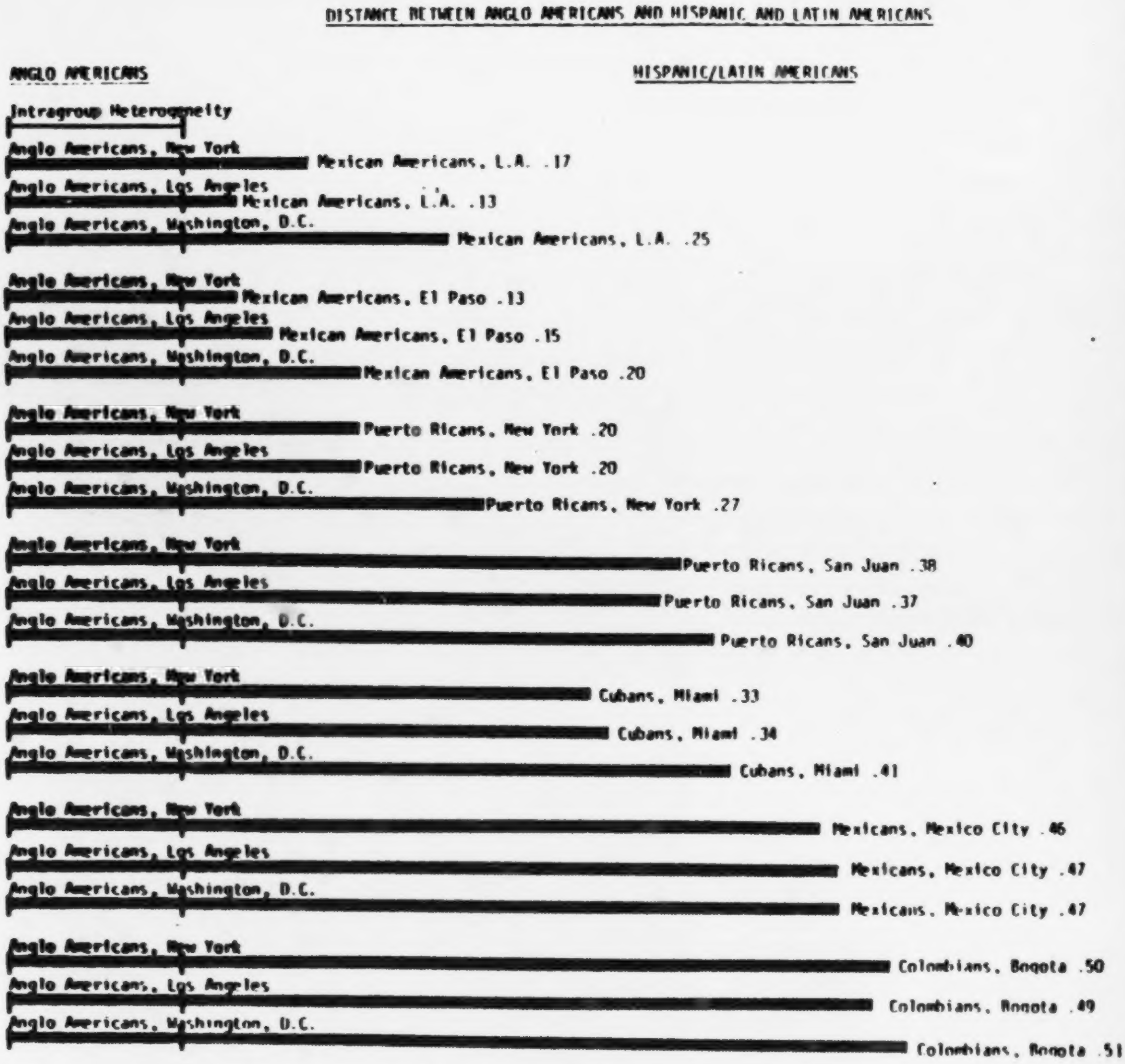


Distance (including intragroup heterogeneity) = 1 - r (coefficient of similarity).
Distance is conceived to include the intragroup heterogeneity measured by split half method, which was found to vary around the value of .1.

Figure 2.5

comparable socioeconomic background, a great deal of generalizable cultural insights can be obtained. Unfortunately, these special requirements of cultural comparisons have frequently been ignored in the past; there is a tendency to over emphasize the requirements of statistical representativeness by those who lack the understanding of the very nature of cultural differences.

While the Mexicans are not statistically representative of Hispanics, they can be considered culturally representative. Indeed, as the numerous details on Mexican perceptual and semantic dispositions indicate, the Mexicans show similar trends and patterns to those observed with the Puerto Ricans and Mexican Americans. The major distinction is that compared to the Hispanic groups living in the United States, the Mexicans exhibit more distinct, more articulate cultural trends. This may be seen as an asset in an educational context where the clarity of trends and patterns offers didactic advantages.

The more empirical data become available, the more it will be possible to move simultaneously in two seemingly opposite directions---to enhance knowledge on important specifics (e.g., on particular populations, on psycho-cultural dispositions) and to develop a better grasp of such general issues as "how much we share, how much we differ culturally" (Szalay, 1982).

CHAPTER 3

FAMILY, SELF

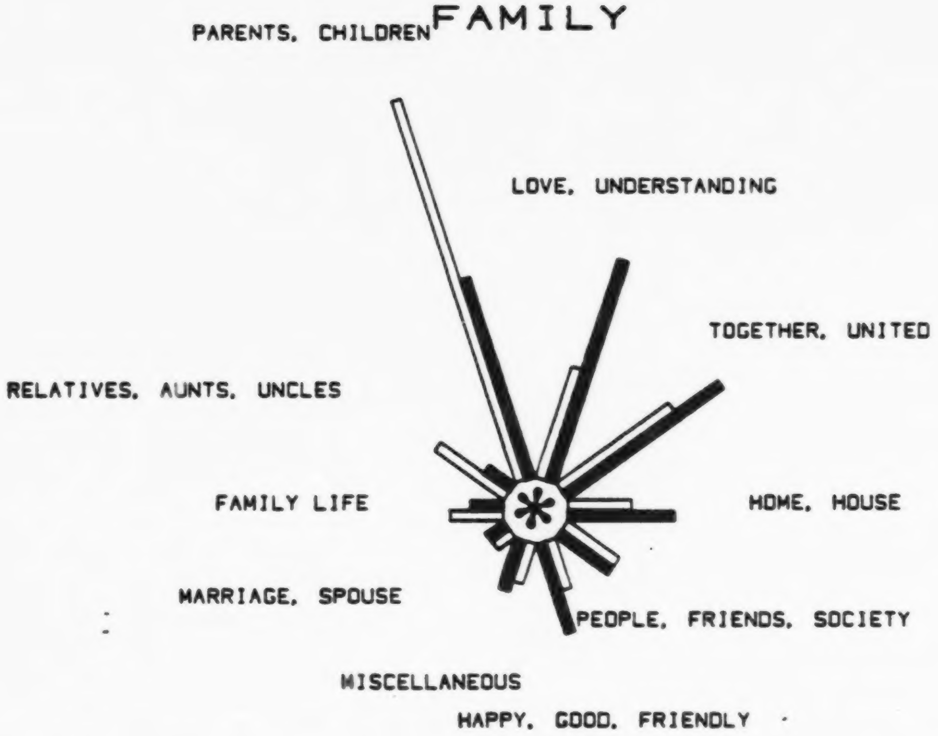
The literature on the Hispanic/Latin American family is rich, and the main sources of available information range from anthropology to cross-cultural psychology. The psychological effects of the family environment on the development of the various personality characteristics or culture traits constitute a particularly complex and delicate subject area since it involves human attributes like individualism or submissiveness which are difficult to measure and which have often been used to reinforce shallow, ethnocentric stereotypes. Based on the literature on comparative Mexican and American cultural dispositions, the following dimensions are of special interest:

a. Competitive vs. affiliative approach to interpersonal relations. The pioneering studies conducted with Mexican and American children by Kagan and Madsen (1971), Diaz-Guerrero (1973), Holtzman, Diaz-Guerrero, and Swartz (1975), Diaz-Guerrero and Holtzman (1980), and Diaz-Guerrero (1982) have shown significant and consistent differences between the competitive orientation of American children and the stronger affiliation, social harmony orientation of Mexican children.

b. Active vs. passive coping style. Literature on the Hispanic/Latin American family indicates that Hispanic parents stress parental authority, respect, obedience, affective interdependence and discipline in their children, while American parents tend to stress independence, detachment and personal initiative (Heller, 1966; Diaz-Guerrero, 1955, 1967; Ramirez, 1976; Szapocznik, 1978). These differences are frequently interpreted as the roots for developing a more active coping style by Americans and a more passive, fatalistic approach toward problems by Mexicans.

c. Individualism vs. social personalism. The comparative studies conducted with various Hispanic/Latin American and U.S. American population samples in the United States, in Colombia, and in Mexico by Szalay and his associates (Szalay, Ruiz, Bryson, Lopez, and Turbyville, 1978; Szalay, Diaz-Royo, Miranda, Yudin, and Brena, 1983; Szalay, Vasco, and Brena, 1983) converged on the conclusion that the diverse psychologically relevant dimensions such as competitive vs. affiliative orientation, active vs. passive coping styles, independence vs. social interdependence may have a common root in an inner-directed individualistic orientation as characteristic of Americans and a personalistic social orientation as characteristic of Hispanic/Latin Americans.

The following comparative analysis of Mexican and American images and meanings aims to identify dominant trends in perceptions and evaluations in the domain of Family and Self as they bear on the main dimensions of American and Mexican psycho-cultural dispositions previously identified.



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 1.

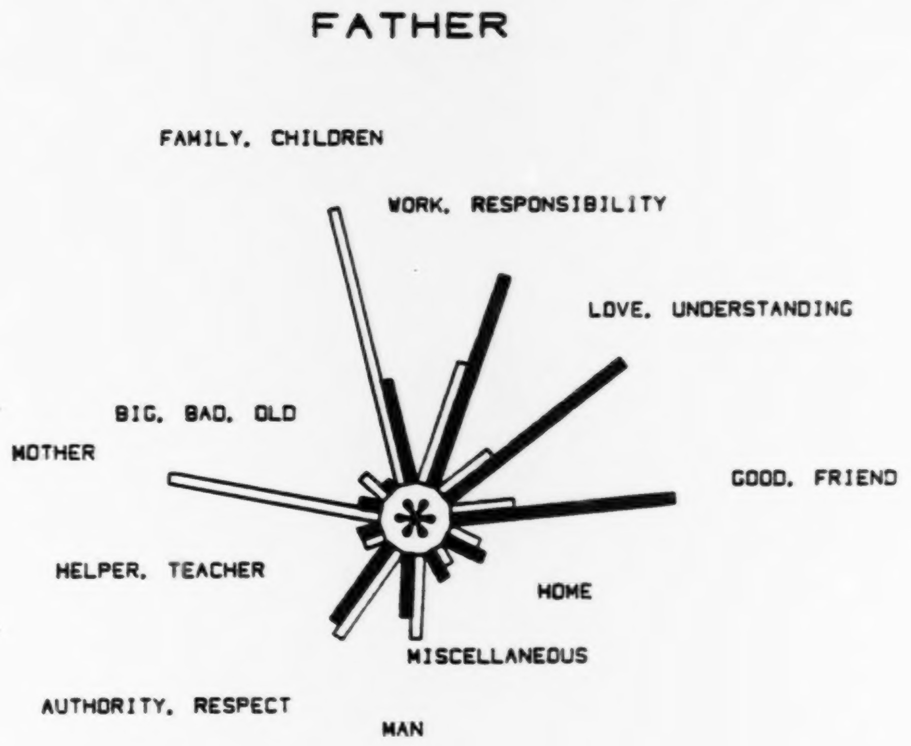
FAMILY/FAMILIA

The U.S. Americans think of family predominantly in terms of such key roles as mother, father, brothers, sisters, and a variety of other relatives. To the Mexicans the roles involving the parent-child relationship are also important but are less salient. This is also true about the other relatives. The explicit attention given to female roles is relatively low, but this is due mainly to the language. In Spanish a masculine noun in plural can indicate both "male" and a group of males and females. The fact that the Mexicans and Colombians do not mention sisters (hermanas) shows that here the term hermanos is used in its more generic sense. When seen in this perspective, an interesting trend emerges. Americans tend to identify the individuals in a specific role---father, mother, sister, brother, etc.---whereas Mexicans focus on generic roles---e.g., padres (parents); hijos ("sons" and also "children"); hermanos (siblings), etc. Compared to the collateral ties, in the Mexican view of family the vertical ones, particularly the parent-child (padre-hijo) relationship, shows distinct dominance. The Mexicans place particularly heavy emphasis on affective ties such as love (amor) and understanding (comprension), conveying a strong preoccupation with interpersonal rapport.

All three groups emphasize the cohesive character of the family, but the Hispanic focus is stronger than the American. Americans think mainly of "togetherness" in the sense of individual people living together. The Mexicans spoke primarily of union (union) and unity (unidad), which to them suggests a closer bond, a certain subordination of the individual's priorities and interests to those of the group---in this case, the family. In a study reported by Diaz-Guerrero (1967, p. 198-199), the following forced choice item was administered to 300 college students in Mexico and in the United States: a) One should protest when the rights of the family are threatened; b) One should protest when the rights of the individual are threatened. Only around 20% of the Anglo American subjects chose to protest when the rights of the family were threatened contrasting with 65% of the Mexican subjects. The Mexicans are similar to other traditional cultures in their tendency to view family in relation to society and community.

In an individually applied paired comparison study Diaz-Guerrero (1967) found that above and beyond social class 153 Mexican fathers selected as top motivations for working: "I work to sustain my family" and "I work to give my children an education." Of the ten different motivations the one in 9th place, "I work to show my personal abilities," was only selected over "I work because there is no other alternative."

From the Americans' perspective family life as the source of affective ties and personal satisfaction deserves special recognition. Its importance is underscored by the psychological needs of the individual seeking meaningful and emotionally satisfying rapport in a social environment which is mobile and largely impersonal. A comparison of the Mexicans with the Colombians shows remarkably close similarities in their images of family.



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 2.

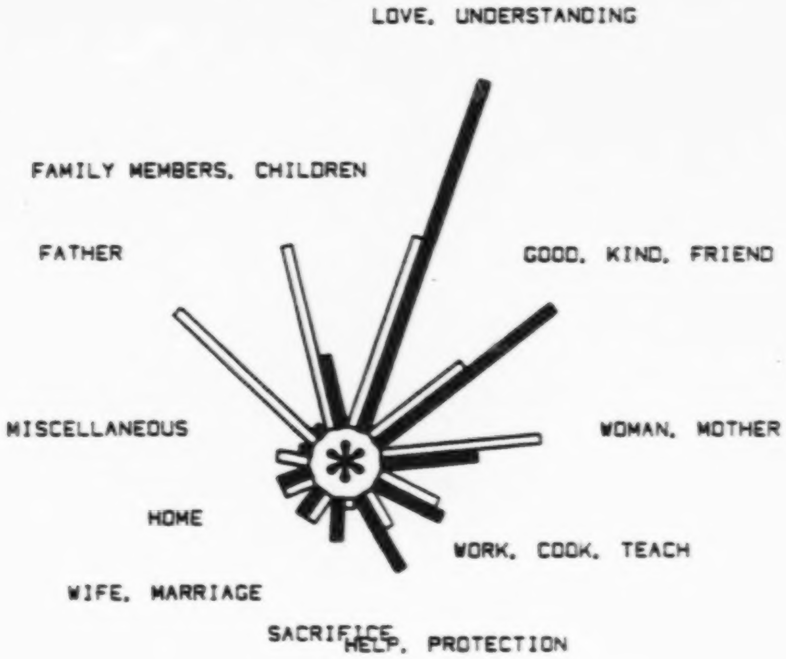
FATHER/PADRE

Americans view the role of father as most saliently interconnected with the mother; in the case of the Mexicans, the roles, particularly the collateral ones (husband-wife) have lesser salience. The most attention is given to the human characteristics of the father. Love (amor) and understanding (comprension) are more strongly attributed to father by both Mexicans and Colombians than by Americans. The Mexicans and the Colombians also stress the father's role as friend (amigo) and companion (companero) and emphasize his good (bueno), affectionate (carino), and responsible (responsable) character. While these qualities differ from the Hispanic "macho" stereotype, Mexicans do stress somewhat more authority (autoridad) and respect (respeto) and characterize father as both chief (jefe) and superior (superior). It is interesting to observe that the rather heavy Mexican emphasis on authority and respect does not preclude even heavier references to friend, companion, and other similar qualities which would appear incompatible with subordination. Americans, on the other hand, pay more explicit attention to the sexual identity of father as "man" and "male."

Mexicans also pay more attention to the role of father as a worker (trabajo) and as a provider or source of support (apoyo), although the father's activities involving work, earning money, protecting and carrying responsibilities are recognized by all groups.

Colombians agree in most respects with the Mexicans in their image of father. One small difference is that the Colombians make more references to God and priests, which may be explained by the fact that Colombians are strongly Catholic (the same in Mexico). Since a part of our Colombian sample came from a Jesuit University, it is questionable whether the same differences would have emerged if they had been from a secular school. The Mexicans, however, do not show this trend probably due to their more secular orientation. Mexican history after all includes the separation of Church and State by Benito Juarez and among other things, the anticlerical Mexican Revolution of 1910.

MOTHER



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 3.

MOTHER/MADRE

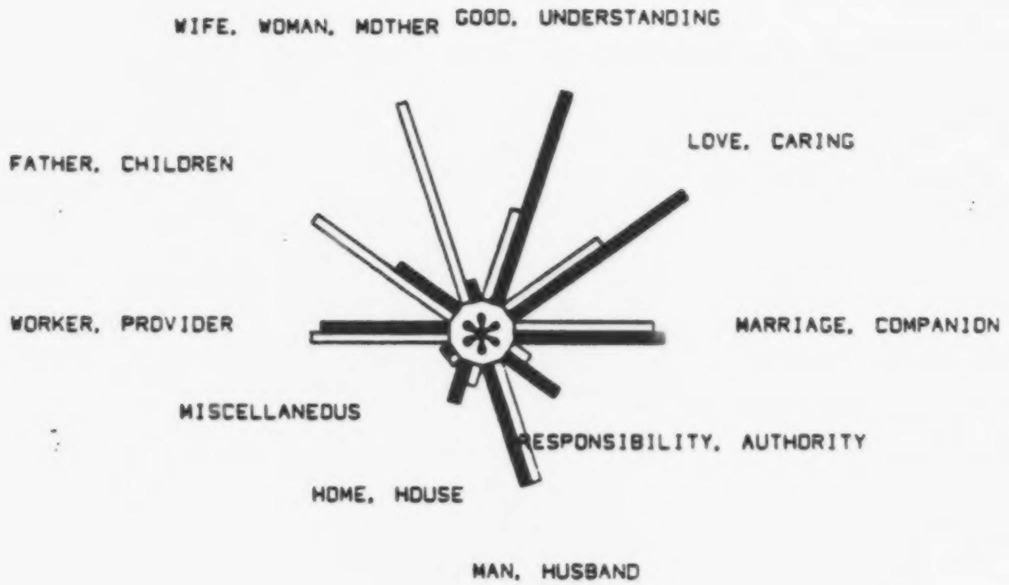
The primary American concern, far surpassing all others, is with the roles of the other family members. Their attention is fixed mainly on the relationship of mother and father; the father-mother axis has emerged consistently in our comparative cultural studies as the pivotal relationship which provides the foundation of the American family. Emphasis on this relationship follows naturally from the American cultural practice by which people marry if they love each other, regardless of other social considerations, and readily divorce when the love-based ties cease to exist.

Mexicans view mother first and foremost as a source of love and understanding. Like people in most other traditional cultures, they stress the mother's relationship with the children rather than with the father or husband. This suggests that their heavy references to love and understanding bear predominantly on the affective ties between mother and children. This finding is consistent with the observation that Mexicans also stress the mother's role of helping (ayuda), protection (proteccion), and sacrifice (sacrificio). Her most salient personality characteristics are her goodness (buena, bondadosa) and tenderness (ternura). Mexicans also mention her beauty (bella, linda). These results are strongly supported by the Diaz-Guerrero et al. study (1979) on alienation from the mother in Mexico which found that when the mother fails, Mexicans appear strongly predisposed to all types of psychopathology including delinquency. No wonder that a common association to mother for the Mexican and Colombians, but not the Anglo Americans, is "life." She is the source of all good physical and mental life.

All three groups give similar attention to the mother's role as housewife---e.g., work (trabajo), cooking---and to her sexual identity---woman (mujer), female. This is consistent with the broadly observed special respect given to mothers. A widely used proverb states "Madre hay una sola" (a person only has one mother) which emphasizes the value of motherhood. Also, the theme of motherhood, especially that of sadness at losing her, is very prevalent in popular songs. In Mexico City there is a popular and large stone monument to the mother. The Colombian image of the mother is closely similar to the Mexican. In comparison, the Mexicans place more emphasis on love and respect than the Colombians. The main religious symbol in Mexico is not Jesus but the Virgin of Guadalupe, the mother of all Mexicans.

The results on the differences between the meaning of mother for Mexicans and Americans through the AGA are strongly supported by Semantic Differential responses to the stimulus mother by adolescents in Urbana, Illinois and Mexico City. For the Mexicans the mother is a better, more powerful and active, more meaningful figure; their familiarity with the concept is larger and their agreement on the concept is greater than for the Americans. Sweeping differences indeed! (Diaz-Guerrero, unpublished)

HUSBAND



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 4.

HUSBAND/ESPOSO

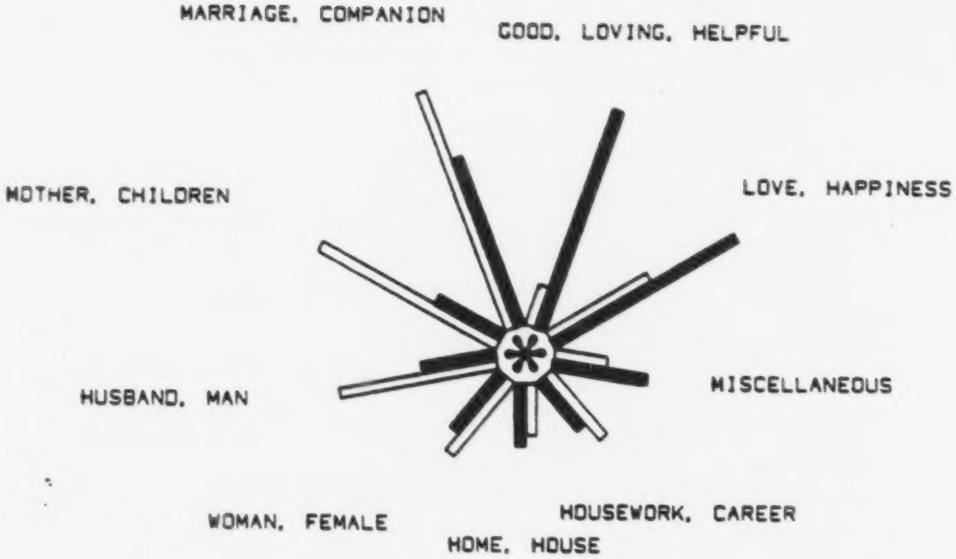
All the groups, especially the Americans, relate the image of husband to that of father. Compared to the Americans, the Mexicans make here relatively few references to wife (esposa). This could be taken as an indication that Mexicans pay little attention to the wife, if we would not find that they also pay little attention to husband in the context of wife. So it merely confirms previous observations that the husband-wife axis of the family is less salient to the Mexicans than to Americans.

Both culture groups see the husband in the role of worker but Anglo Americans underscore more the idea of husband as provider and breadwinner. As in the case of father, Americans emphasize strength, while Mexicans emphasize responsibility (responsabilidad) and to a lesser extent respect (respeto) and authority (autoridad). The groups pay about the same attention to the sexual identity of the husband, man (hombre). The Mexicans' reference to spouse (conyugue) conveys the idea of marriage partnership, which goes together with their characterization of husband as companion (companero) and friend (amigo). The term companero/a, which had a high score here, can be ambiguous. It means "companion" in the American sense but it is also the term used to denote unmarried live-in partners. Due to the laws governing marriage and divorce in Colombia (see Chapter 6) this arrangement is quite prevalent, especially lately.

These role characteristics do fit with the personality characteristics which emerge as dominant in the Mexican image of the husband as good (bueno) and loyal (fiel) and a source of love (amor), understanding (comprension), and help (ayuda). The Mexicans place even more emphasis on personality characteristics than the Colombians. These personality characteristics are closely similar to those which were found characteristic of the Mexican image of wife.

It is rather remarkable and somewhat contrary to expectations that despite the frequent characterizations of the Hispanic frame of reference as sexist and male-dominated, the Mexicans' image of husband provides little empirical evidence that their male role images are more sexually oriented and sex differentiated than the Americans'. Compared to Mexicans, the Colombians place more emphasis on the husband being affectionate and understanding. There is independent evidence (Holtzman, Diaz-Guerrero and Swartz, 1972; Laosa, Swartz and Diaz-Guerrero, 1974; Diaz-Guerrero and Lara Tapia, 1972), however, that strong sex role differentiation does occur in the Mexican setting producing a large number of sex differences in intellectual performance and in response to many personality tests and questionnaires, more often than not, favoring the male. On the other hand, Diaz-Guerrero and Peck (1963) found that Mexican women of all ages received more respect, according to male university students in Mexico City than in Austin, Texas. In Diaz-Guerrero's opinion (1975, 1982) this is to the fact that love and power are differently distributed for the sexes in Mexico. Women are high in love, affection and sentiment and men are high in power.

WIFE



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 5.

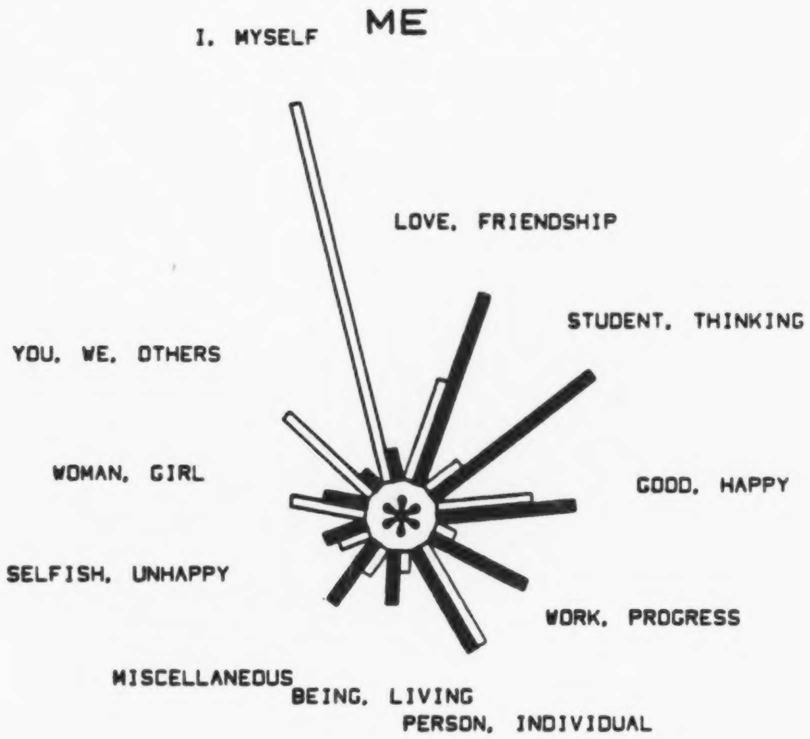
WIFE/ESPOSA

The role of wife (esposa) as mother (madre) receives similar attention from the Anglo Americans and Mexicans, but again the Americans place much more emphasis on her relationship with her husband than do the Mexicans. This confirms previous observations that the primary relationship in the American view of the family is husband and wife. For the Americans the most salient ideas are the marriage partnership and sexual relations. Mexicans do not emphasize the sexual relationship; for them the central idea is companionship (compania). As previously indicated in the context of husband the companion term is somewhat ambiguous. In Latin America it is used in reference to partner out of wedlock but not so in Mexico.

Furthermore, the Mexicans attribute to the wife such socially relevant personal qualities as understanding (comprension), helping (ayuda), loyalty (lealtad), goodness (bondad), and tenderness (ternura), qualities similar to those emphasized in relationship to mother. The Mexicans' single most heavy reaction to wife (esposa) is love (amor), although its salience is lower than observed in the context of mother (madre).

In general, the Mexicans' image of wife (esposa) conveys the same main cultural trends as their image of mother (madre); the few differences follow from the shift in perspective to the wife-husband relationship. Despite this shift, the Mexicans place relatively little emphasis on the wife-husband interdependence. Love and feminine qualities seem to be stressed more together with the idea of partnership as already observed in the context of mother. Although there are references to loyalty (fiel) and fidelity (fidelidad), there is little indication of a subordinate role relationship; there is considerable emphasis on positive qualities suggesting high recognition and esteem.

The Colombians' image of the wife shows a close correspondence with the Mexicans', but the Colombians were found to pay more attention to affection and understanding. These views, however, of educated Colombian and Mexican youth may be too idealistic. While the students are in the proper role when associating to terms such as family, father, and mother, regarding the concept wife or husband they are not. A more realistic subjective appraisal of the roles of husband and wife in the three cultures could be obtained by studying husbands and wives.



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 6.

ME/YO

The self image, examined here through the subjective meaning of me, is generally recognized as a key to understanding how people of a particular cultural background perceive themselves and how they relate to others, family members, friends, and people in general. The most salient U.S. response category shows the intensity of the American preoccupation with self. As observed in previous studies, a strong ego-centered self image is characteristic of an individualistic orientation. Another indication of an individualistic focus is to see the self in juxtaposition to others, and this is conveyed by the second most salient U.S. response category ("You, We, They"). This marked separation of the self and its counterposition to individual others is at the core of the American individualism and competitive spirit characterized by Riesman (1950), Hsu (1970), Slater (1970), and others and confirmed by Kagan and Madsen (1971, 1972) and Holtzman, Diaz-Guerrero and Swartz (1975).

The Mexicans' central notion is me as a person (persona), one who is a unique human being but who does not feel separated from others. Their references to love (amor) and relationships with friends reflects their affect laden rapport with others. Among the personality characteristics the socially relevant attributes receive the most attention from Mexicans: good, sympathetic, loyal. In terms of role and role characteristics, the Mexicans identify themselves as students (estudiantes) and stress intellectual qualities---intelligent (inteligente), thinking (pensar).

Although in most contexts Colombians show close similarity with Mexicans, Colombians emphasize their existence---to be (ser) and life (vida). The Mexicans stress activities such as work (trabajo), effort (esfuerzo), education (educacion), and development (desarrollo).

Marin and Triandis (1984) have made an effort to systematize this individualistic vs. "collectivistic" approaches to life, presenting a review of previous evidence and several of their own studies which clearly indicate that Hispanics and Latins tend to be collectivistic or allocentrically minded and non-Latins individualistic or idiocentric. This data on me/yo, with the techniques of free word association, further substantiates this consistent difference. The self devaluation of the Mexican previously noted provided highly significant differences when the stimulus was "I, myself" in the Semantic Differential. Again, Mexican adolescent high schoolers scored lower on evaluation, potency and activity of their selves, equally in familiarity, much lower in meaningfulness but also much lower in agreement on such concept of the self than the Americans. A few Mexican adolescents are not willing to undertake the average dismal self devaluation and impotency of their peers (Diaz-Guerrero, unpublished).

SUMMARY

The main family roles examined suggest certain differential trends in the Mexicans' and Americans' views of the family. To both groups family is of paramount importance, yet there are some substantial differences in why it is so and how it interferes with what people do. Several authors characterize the Hispanic world view as familistic (Madsen, 1972; Magaffey and Barnett, 1962; Mead, 1953; Mintz, 1956) to underscore the exceptional importance of family in the life of Hispanic Americans. This importance follows from a world view in which family is the framework of existence, the center of the universe for all family members. This world is built around the upbringing, nurturing and raising of children. In reflection of the central role that children play in the eyes of the Mexicans and Colombians, we observed a strong and consistent trend to conceive family as built around the parent-child relationship. From this perspective, characteristic of most traditional societies, the importance of family follows from its role in providing children with everything they need, raising and shaping them to become mature human beings, persons of dignity and respect.

It would probably be wrong to argue that family is less important to Americans, but it seems to be important in a different way. This importance follows from the role of family as the main source of affective-emotional satisfaction. In the American approach the existence of family depends primarily on the love-based relationship of husband and wife. As the high divorce rate shows, marriage and family cannot survive unless there is love and understanding between husband and wife.

Some of the differences observed here between Americans and Mexicans and Colombians show considerable agreement with previous studies comparing Americans with Middle Eastern and Far Eastern groups (Arab: Szalay et al., 1978b; Iranian: Szalay, Mir-Djalali, Moftakhar, and Strohl, 1979; Korean: Szalay, Moon, and Bryson, 1971, 1973; Filipino: Szalay and Bryson, 1977). Representatives of these other cultures conveyed similarly an image of family as a large social institution which involves usually an extended network of role-relationships with little emphasis on personal choice or affective ties. In contrast, the Americans' image of the family conveys that of a small, personal, affect-laden unit.

While the contrast between the small American and the large traditional family appeared to be a generalizable distinction, the image of family emerging from the Mexican reactions presents a basic deviation from the traditional pattern in the important dimension of affect. Compared to the lesser Korean, Jordanian, and Slovenian emphasis on love, the Mexican and the Colombian images of family were found to be even more affect-laden than the U.S. American. At the same time they maintain a predominantly traditional family view in their emphasis on the parent-child relationship, more connection between family and society, and less emphasis on the self, on ego-centered individualism.

How do we explain, then, that although the Mexicans and the Colombians place less emphasis on the husband-wife relationship, their family image is more affect-laden than the U.S. American image? A careful examination of the Mexican responses---bringing up (educacion), teaching (ensenar), helping (ayuda), responsibility (responsabilidad)---suggests a strong concern with nurturing and caring. The emotional foundation of the Mexican family has at least two main sources: the husband-wife type love relationship and the parent-child relationship. The Mexican parent-child relationship is intensively affect-based and emotional, more so than in the case of the Arabs or Koreans. Attributes like understanding (comprension), friendship (amistad), and goodness (bondad), which are particularly salient in the Mexicans' images of both father and mother, further indicate that the cultural images of these roles are based on qualities important not only in the marriage partnership but also in the parent-child relationship.

The attributes of father (padre), mother (madre), husband (esposo), and wife (esposa) emphasized by the Mexicans are rather informative on several accounts. For one thing, the male and female roles are less sex differentiated than one would anticipate on the basis of the sexist macho male image. At least in the eyes of the Hispanic beholders, the male and female roles show considerable similarities. The traditional authority orientations, as broadly elaborated in the literature, promote some erroneous expectations. One would expect that the roles of father and husband would be viewed as the personification of prestige and authority in an elevated social position superior to women and children. While such trends were indeed observed in other traditional cultures---Koreans, Egyptian, Jordanian---the Mexican reactions offered little to support such expectations. Father and husband are viewed very much in egalitarian terms as friends and companions. Although such characterizations as boss (jefe), superior (superior), and respect (respeto) were given with marked weight, they are clearly counterbalanced by references to understanding (comprension) and friendship (amistad), which had greater salience. This dual characteristic of authority in Mexico was early recognized by Diaz-Guerrero. A factor of obedience commonly found in his questionnaires of sociocultural premises was baptized as Affiliative Obedience.

While the Mexicans' perceptions of male roles show little conformity with sexist and authoritarian stereotypes, they do stress certain feminine characteristics in the roles of mother and wife: beautiful (hermosa), pretty (bonita), understanding (comprension), tender (ternura), amiable (amable), sweet (dulce), and loyal (fiel). All these come naturally in addition to the particularly heavy Mexican references to love. In the U.S. American image of the family related sex roles there are more heavy and direct references to sex: female, sexy, lover, mate, etc. That the attention given to children in the context of all family roles examined is heavier by Colombians than by U.S. Americans has already been observed at the outset. Thus, at least during youth, the sexist stereotype appears to be more a problem of Anglo Americans than Latin Americans. In adulthood it may be the opposite.

While the present analysis has a focus on family roles, other family related subjects, such as love (amor), sex (sexo), and marriage (matrimonio), will be examined in later chapters. Similarly, how the family related role perceptions and value considerations influence interpersonal relations in other social contexts, such as dealing with friends, other people, and society at large, will be topics discussed later.

In the context of the present chapter the discussion of the self-image relied on reactions to ME. In previous studies conducted with Hispanic samples we also included SELF. In general, the response trends observed in these various contexts are consistent with those observed here.

The U.S. Americans show a very strong emphasis on "I" as their central point of reference. They describe themselves positively as good, happy, loving, caring, helpful, etc. Nevertheless, there were several instances expressing self-doubt. Their responses convey a self-view influenced by what assumptions others may make. Implicit also in their reaction is the belief that the person can somehow step outside the self and perceive oneself in a similar manner as another would do it.

Mexicans, on the other hand, tend to regard "me" as a person with certain social attributes (understanding, helpful), roles (man, son), and functions (work). Their reactions seem to be connected to a "moral" way of being in the world. Life is a task of craftsmanship in attempting to live according to a set of values, which are essentially traditional.

The above differences observed between the Mexican and American views of family show close correspondence with independent research findings which discuss differences in childrearing. As suggested by recent literature, Hispanic parents adopt a directive but also affiliative style of upbringing; they stress parental authority, respect, obedience, affective interdependence and discipline in raising their children, compared to U.S. American parents who are inclined to stress independence, detachment, and autonomy (Heller, 1966; Diaz-Guerrero, 1955, 1967; Peck and Diaz-Guerrero, 1967; Holtzman, Diaz-Guerrero, and Swartz, 1975; Ramirez, 1976; Szapocznik, 1978).

Mexican children in the Holtzman et al. study (1975) tended to develop more slowly, on the average, in terms of their cognitive skills and mental ability than was generally true for their Anglo American counterparts. Anglo American six-year-olds showed a greater degree of complexity in their cognitive functioning, as corroborated by the fact that more factors were necessary to explain intercorrelations among cognitive tests for the Anglo Americans. The evidence, as it has been seen previously, strongly indicates that the differences in level and pattern of cognitive development among Mexican and Anglo American children are due primarily to differences in the sociocultural premises and environmental milieu in the two societies.

The strong Mexican emphasis on unity and cohesion and nurturing, childrearing functions do reflect a strong family emphasis by Mexicans compared to the American emphasis on the individual. Unlike for most Anglo Americans, families in Mexico tend to stretch out in a network of relatives and compadres that often run into scores of individuals. Mexicans tend to see themselves achieving by standing on the shoulders of their father and mother or other family members, while Anglo Americans see themselves as achieving primarily by virtue of their own independent efforts. Some of the most striking evidence favoring this hypothesis come from Diaz-Guerrero's studies with the Filosofia de Vida Questionnaire. For example, one bipolar item consists of the following pair of statements: (a) One must fight when the rights of the family are threatened, or (b) One must fight when the rights of the individual are threatened. The great majority of Anglo Americans selected the individual-centered alternative while just the reverse occurred for the Mexicans.

As a consequence of this emphasis on family and the social group as indicated by research findings, Mexicans tend to be more cooperative in interpersonal activities, while Anglo Americans are more competitive (Diaz-Guerrero, 1982). In two of the items of the Filosofia de Vida, a test developed by Diaz-Guerrero (1973), cooperation and competition are contrasted as ways of dealing with problems set by the environment. As Diaz-Guerrero's (1982) findings show, Mexicans select in a highly significantly greater number the cooperative alternative while Anglo Americans select the competitive. Experimental studies comparing Mexican and Anglo American children by Kagan and Madsen (1971) bear directly upon this broad dimension. Mexican children tend to be highly cooperative in experimental games while Anglo Americans are highly competitive, even when such competition may be disfunctional.

The previously observed Mexican emphasis on values of understanding, cooperation, and harmony come naturally from attitudes transmitted by parents, from values imparted by upbringing. A primary scale from the parent-attitude survey (Holtzman et al., 1975) completed by the mothers in the two cultures deals with internal versus external locus of control. In general, Mexican mothers tended to appear more pessimistic while the Anglo Americans were more optimistic in their outlook on life. These differences are quite understandable in view of the general tendency of Anglo American society to be full of hope for the future, at least until very recently, and the social turmoil in

Mexico where the social ecosystem would be more likely to induce a pessimistic-fatalistic outlook on life, especially among the lower class. However, there is some evidence in the literature that an internal mode of coping, particularly a Mexicanized internal coping style, is commoner in Mexican youth than in present Anglo American youth.

How these parental attitudes affect the values of children are also clearly shown by the Holtzman study (Holtzman, Diaz-Guerrero and Swartz, 1975, p. 332). Four hundred 14-year-old Mexican children of two social classes were compared with equivalent 400 American children in Austin and Chicago and 400 English children in London. The samples were composed of equal numbers of lower and middle class children and of males and females. The results show a strong difference in affiliative obedience favoring the Mexican children over those in Austin. Austin children were less different but still significantly more affiliative obedient than those in Chicago and these in turn more affiliative obedient than London's children. While lower class children, particularly those in Mexico, were more affiliative obedient than middle and upper class children, on the average the cultural difference was significantly larger than the class or the sex differences.

The Mexicans, together with Colombians and other Hispanic American cultures, view the world with a more group-oriented frame of reference. They view the person as part of a family or other social organization such as community or society. A happy, harmonious existence requires a willingness to respect and adapt to others---that is, social harmony (Burma, 1970), field dependency or field sensitivity (Ramirez, 1976), personalism (Diaz-Royo, 1974), alocentrism (Triandis, 1983), or social personalism (Szalay et al., 1978a). Diaz-Guerrero (1963, 1967, 1975) and Holtzman, Diaz-Guerrero and Swartz (1975) conceived this difference in terms of a different coping style also commanded by the culture. Thus, in what was called the active sociocultures (the model being the American), the best, the proper, even the virtuous way for the individual or group to cope with problems would be by modifying the physical, interpersonal or social environment in order to nullify the source of stress. In what was labeled the passive or self modifying sociocultures (the model being the Mexican), the individual or the group would consider the proper and virtuous way of coping to modify not the physical, interpersonal, or social environments, but themselves, in order to cancel the source of stress. Thus, while the first type of coping style is oriented to serve the self, the individual, the other is oriented to serve the family, the group or the society. This distinction between the two orientations, the American individualistic orientation compared to the Mexican social person or group orientation, emerged with consistency from various parts of this study.

Most directly it emerged from the self image data elicited in this study in the context of "Me," but also in some of our other U.S.-Hispanic studies in the context of "Self" and responses given to the respondent's own name. Since a plausible explanation of the heavy American emphasis on the self or ego, its needs and interests, compared to the stronger Hispanic/Latin American emphasis on the social unit and social qualities could be largely language-based differences, we have conducted several studies to explore the actual sources of these differences.

Broader comparisons of groups who use the same language---e.g., Black and White Americans (Szalay and Maday, in press)--- as well as the consistency of findings obtained with different Hispanic groups over a variety of related themes (Szalay, Williams, Bryson, and West, 1976; Szalay et al., 1978a) show that these particular trends depend on perceptual dispositions somewhat independently of language.

There are several themes throughout this study (TOGETHERNESS, UNITY, PERSON, etc.) which offer relevant information on the self image, with special regard to the relationship of self to others. Findings on these themes support a dichotomy between two types of frames of reference. The U.S. Americans show a strong disposition to view the world, other people, and themselves from the perspective of the individual, with personal needs and aspirations representing the central reference point. This frame of reference leads to personality characteristics described by various authors as individualistic (Hsu, 1970), inner-directed (Rotter, 1966), or autonomous (Riesman, 1950), or idiocentric (Triandis, 1983). The actual scope and important aspects of these distinctions, which in this study we have labelled individualism versus social personalism, will become increasingly apparent in the following chapters.

As a last point in the context of the present family-related findings it should be mentioned that this distinction deserves special attention for more than one reason. First, it appears to be fundamental to most other traits or psycho-cultural dispositions, from the differential American and Mexican approaches to family and upbringing to the different approaches to interpersonal relations (competitive vs. affiliative orientations) and problem solving (active solution-oriented vs. passive enduring posture toward various problems of life and existence).

Second, these differences stem rather obviously from the style and cultural philosophy of upbringing, suggesting that some of the differences in the Mexican and American cultural frames of reference have deep roots. This does not mean that they could not be bridged but rather that mutual understanding and cooperation are only possible by taking the different cultural perspectives into consideration.

Third, in several ways the Mexican student reactions represent a deviation from the traditional images and family roles. This may be explained, at least tentatively, by what might be characterized as a stage of transition from a traditional, extended family type, to a modern, nuclear family type.

The Mexican sample, as has been mentioned, belongs to an urban setting, and to a middle class socio-economic level. This type of family has evolved from a traditional, patriarchal, extended family structure and retains many of its characteristics while acquiring some modern features. Thus, while the father still is the "boss" and the main "provider" in most cases, the mother is more and more assuming the role of "provider" together with the father. This means that in many cases she works outside the home and earns a salary. Her explicit economic contribution to the household gives her a new status regarding authority and decision-making. At the same time, she still retains some features of her traditional role, which emphasizes her "feminine" qualities of tenderness and sweetness and her position as the affective center of the family.

It is true that, even in this complex transitional family, the interpersonal relationships tend to center heavily on the children and on assuring their education and welfare. When children perceive "union" and "love" as important components of family relations, they reflect the fact that the family is still the main point of reference for the self in terms of identity and of affective and economic security.

CHAPTER 4

FRIENDSHIP, UNDERSTANDING

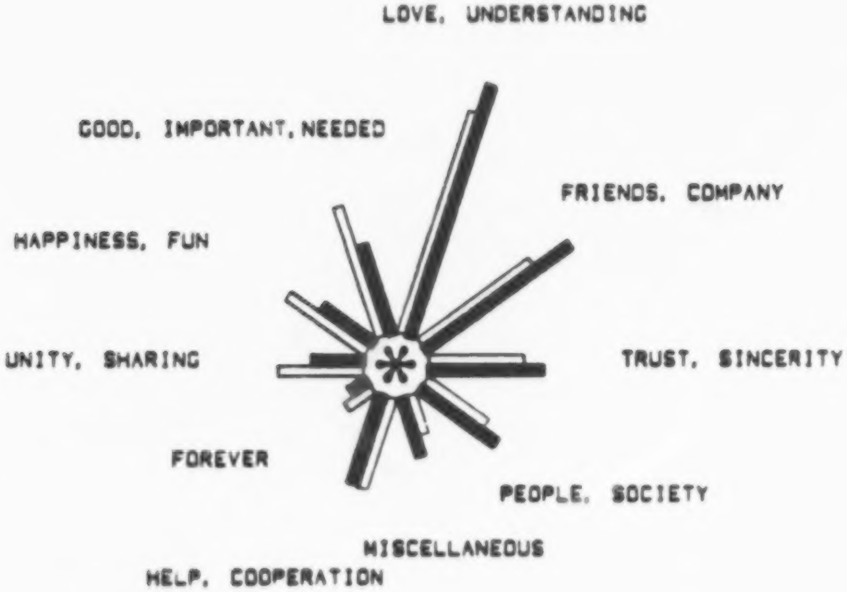
In a recent study of Hispanic and Anglo American cultural differences (Szalay et al., 1978a) we concluded that interpersonal relations is probably the most important and most characteristic domain shaped by cultural factors. It is also one of the least understood domains plagued by considerable ambiguities and apparent contradictions. On certain specifics there is considerable consensus; for instance, Hispanic Americans are broadly recognized as being gregarious people enjoying and cultivating a life of rich interpersonal relations (Gil, 1976; Rogler, 1940; Wolf, 1966). There is also a consensus that Hispanic Americans have little interest in being alone or even in the idea of privacy, while mutual aid and cooperation have broad popular appeal (Kagan and Madsen, 1971; Kagan, 1977; Buitrago, 1970). In contrast to an assertive, competitive posture dominated by self interest, Gillin (1965) observes that Hispanic social relations are inspired by such values as respect for inner worth and dignity of others. Since Margaret Mead's observation (1951) that Hispanic Americans value interdependence and modesty rather than assuming an aggressive, competitive posture, similar observations have been made again and again.

Diaz-Guerrero observes that the meaning of privacy varies depending on social class and age in both cultures: for example, older Anglo Americans join in a multitude of social clubs and organizations where they enjoy close personal contacts; older Mexicans are often known for their penchant for social withdrawal and privacy as seen by the large stone walls guarding the homes of the well to do. While these differences in lifestyle may indicate a reversal, such a conclusion may be justified only if we are able to go behind the observables. An intensive social life is compatible with the individual's need for rapport and entertainment. As Hsu observes, high fencing is used in the Orient to stress the cohesion of the family.

Differences regarding the ideals and norms shaping interpersonal relations may partially explain why even friendship does not seem to mean the same to Hispanic Americans as it does to U.S. Americans. Our comparative cultural study of Puerto Rican and Anglo American students (Szalay and Bryson, 1975) has shown that samples representing these two populations were particularly far apart in the domain of friendship.

In the context of the present study we examine such questions as: What personal qualities do Mexicans consider desirable in a friend? Do friendships meet the same needs and serve the same psychological and material objectives in Mexico as they do in the U.S.? What are the characteristic differences? How do friendship ties interface with family ties? How do they relate to social values and role expectations? Do friendships serve mainly an entertainment function, or do they have a broader existential foundation as well?

FRIENDSHIP



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

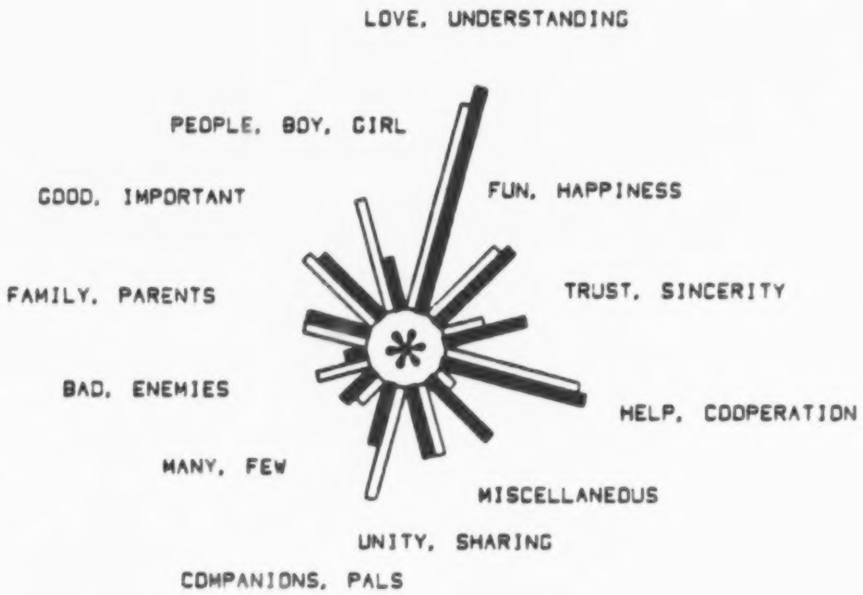
For more information please turn to Appendix 1, page 7.

FRIENDSHIP/AMISTAD

As we also found in the context of friends (amigos), the affective-emotional aspect of the relationship receives especially heavy attention, particularly from the Mexicans. For both groups love (amor) is the most central affect. Americans also speak of caring, and both love and understanding (comprension) receive special attention from Mexicans. The ideas of help (ayuda) and support (apoyo) are also very strong in the case of the Mexicans, conveying that friendship has important implications of commitment. In the U.S. American view friendship has a narrower focus on entertainment, as reflected by the emphasis on fun and laughter. The Mexican view is more reminiscent of the Jordanian, Korean, and other culture groups for whom friendship has a broader role and serves as a foundation for all types of activities, including work and business. Yet, the U.S. Americans stress here as they did previously that friendship is important and needed. The sources of this intensively felt need are obviously not economic or material but predominantly psychological. As discussed in the context of the self concept, the materially and economically self reliant Americans, parallel to their autonomy and individualism, do feel a need to maintain meaningful interpersonal ties. From this angle, trust appears to be of special importance; Mexicans value such qualities as sincerity (sinceridad) and loyalty (lealtad).

Both the Colombians and the Mexicans emphasize friends compared to the stronger Anglo American emphasis on company---in the sense of entertainment and being "together." The heavier references to friends (amigos) and to unity (unidad) and sharing (compartir) convey that the Mexicans have a strong predisposition to view friendship (amistad) as a deeper, existentially more consequential relationship which represents an important source of help (ayuda) and support (apoyo). This may be a reason for the growing interest in support systems based on family and friends. These community and culture based support systems were found to play an important role in helping to maintain physical and mental health for these groups.

FRIENDS



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 8.

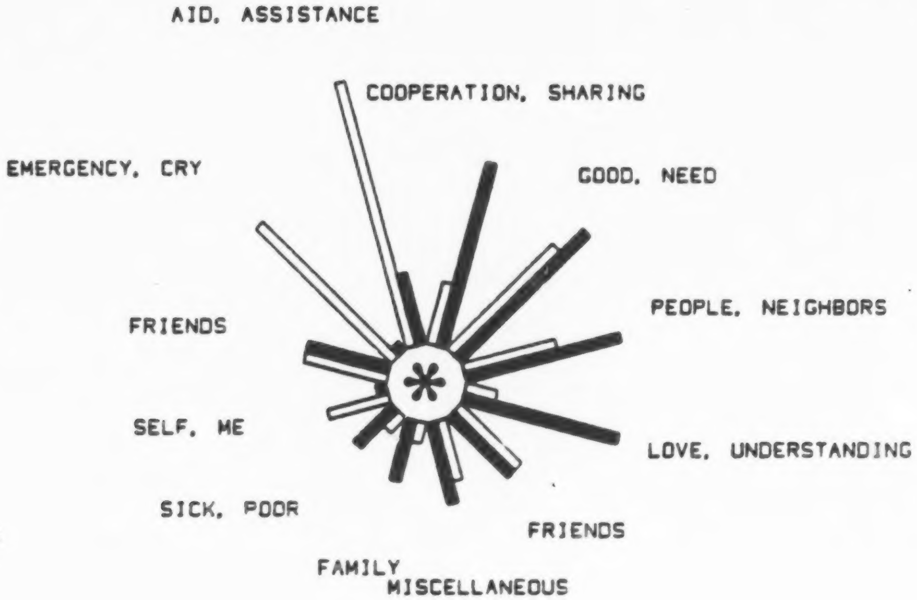
FRIENDS/AMIGOS

Friends (amigos) constitute an important group of select people, both to Mexicans and to U.S. Americans. Each group, however, has distinct ways of selecting friends and different reasons for considering them important. Nor are the differences found between our U.S. and Mexican respondents accidental. To the Mexicans the relationship has apparently a broader and richer affective foundation: friendship (amistad), love (amor), understanding (comprension). Love and caring are important attitudes to the U.S. Americans as well, but love conveys more sexual connotations, while Mexicans stress more asexual affection. With regard to the sources of affection and emotional attachment, the characteristics receiving attention offer some relevant insights. To Mexicans such qualities as sincerity (sinceridad) and loyalty (lealtad) are important in friends, and friendships (amistad) require intensive involvement, help (ayuda) and support (apoyo). To Americans trust and confidence in friends are also important. U.S. reactions indicating that friends are needed, necessary, good, and important all express a social or psychological need. According to leading U.S. culturologists like Riesman (1950) and Slater (1970), this need stems from individualism and highly mobile life conditions which create a natural feeling of loneliness and a hunger for meaningful interpersonal ties. In traditional societies such ties are readily provided by family and a more stable social milieu. This explanation receives empirical support from findings that family is indeed a more important source of friendship for the Mexicans and that friendship represents a much more select group implying a more stable partnership for Mexicans. To U.S. Americans friends include a much wider group of people encompassing casual acquaintances, men, women, peers, potentially everybody. Also Americans see friends in a more limited role, in activities restricted largely to entertainment and leisure.

While Colombians show a great deal of similarity with the Mexicans, they place more emphasis on certain affective ties such as understanding; they also place more emphasis on such human qualities as sincerity and loyalty.

Diaz-Guerrero thinks that different cultures satisfy emotional needs differently both qualitatively and quantitatively. Holtzman, Diaz-Guerrero and Swartz (1975) completed a large cross-cultural longitudinal study of school children in Mexico and the U.S. Among many other tests, several replicated annually from age 6 to age 18, they applied Jackson's Personality Research Form to more than 700 school children ages 12, 15, and 18. The 350 children in each culture were about equally divided by sex and social class. When a closely matched subsample was studied they found uniformly significant differences (Holtzman et al., 1975, p. 303): The Mexicans had greater need for neatness and order and for independence. These needs, Diaz-Guerrero interprets, are duly satisfied in the Anglo American culture. The Anglo Americans had greater need to do things just for fun and greater need to seek out others. These needs, it is interpreted, are satisfied in the Mexican culture.

HELP



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 9.

HELP/AYUDAR

Assisting, aiding, and supporting (apoyo) convey the central idea shared by both groups. However, the nature, role, and purpose of the help are apparently different because of the different experiences and frames of reference of the two groups. It is hardly accidental that Americans and Mexicans have different types of helping in mind. In the foreground of interest for Mexicans are collaboration (colaboracion), cooperation (cooperacion), sharing (compartir), giving (dar) and receiving (recibir) help---that is, activities involving reciprocity and mutuality. The nature and salience of the Mexican reactions indicate that helping is a natural everyday activity. In comparison, U.S. references to rescuing and saving suggest special actions necessitated by special situations. There is also a sizable group of U.S. reactions addressing emergency situations, such as fire and drowning. This suggests that for Anglo Americans helping is often associated with extraordinary (e.g., life threatening) circumstances such as accidents, illness, or crime. To underscore this point, the Anglo Americans mention crying, screaming, and yelling---that is, they vividly have in mind those circumstances in which people in danger call for help as well as the feelings of the individual who seeks help. This emphasis on extreme situations is a likely result of an attitude of self reliance, which under normal conditions obviates the need for help. Along with an individualistic self reliance, the first source of help is "self" or "me". If outside help is needed, the main sources suggested by the U.S. reactions are such specialists as doctors or police.

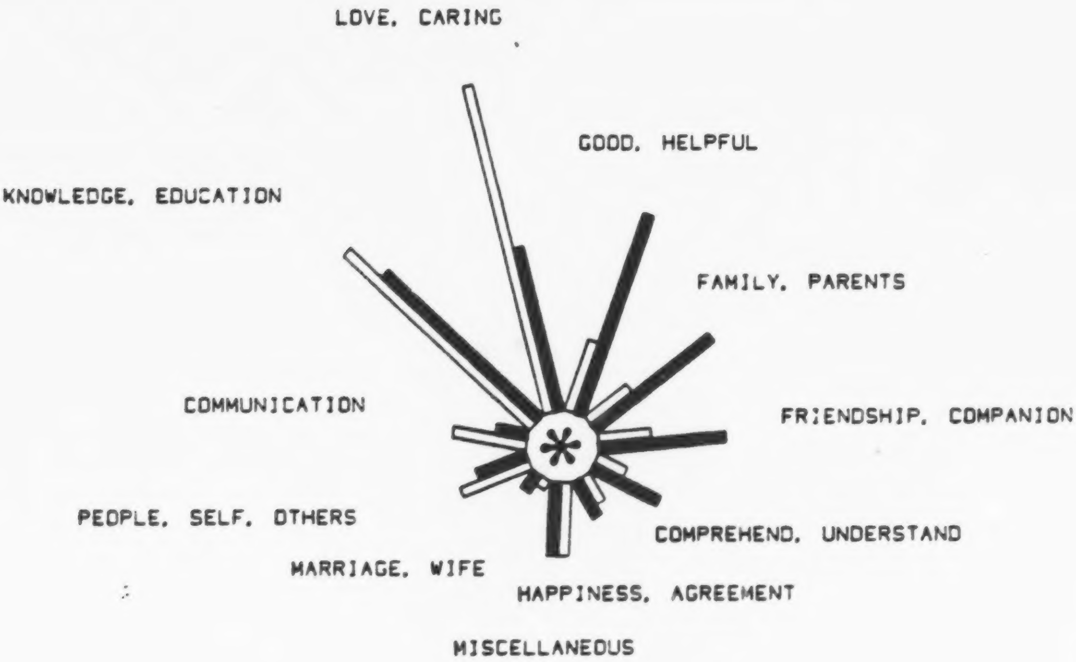
The Mexican emphasis is somewhat different. The main sources of help are people with the closest personal ties. The Mexican group has primarily friends (amigos), family (familia), parents (padres), and neighbors (vecinos) in mind and more greatly emphasize love (amor) and friendship. For them help (ayuda) clearly involves both giving and receiving. This is fundamentally consistent with previous observations that to Mexicans helping is very much a part of the overall relationship with family members and friends.

In most respects the Colombians show the same general trends as the Mexicans, yet they place stronger emphasis on affective relationships such as friendship and understanding. They also place a great deal of emphasis on sharing and cooperation.

Recently Diaz-Guerrero (in press) found in 60 properly sampled Mexican mothers in Monterrey, Mexico, that higher scores on "happiness in giving" correlated significantly (.40) with higher scores on a reliable questionnaire measuring the quality of life. No such relationship was found in 60 Mexican-American mothers in San Antonio, Texas. The cultural context and rationale for giving, as indicated above, is certainly different.

'74

UNDERSTANDING



Perceptions and Evaluations
▭ - by Americans ▬ - by Mexicans

For more information please turn to Appendix I, page 10.

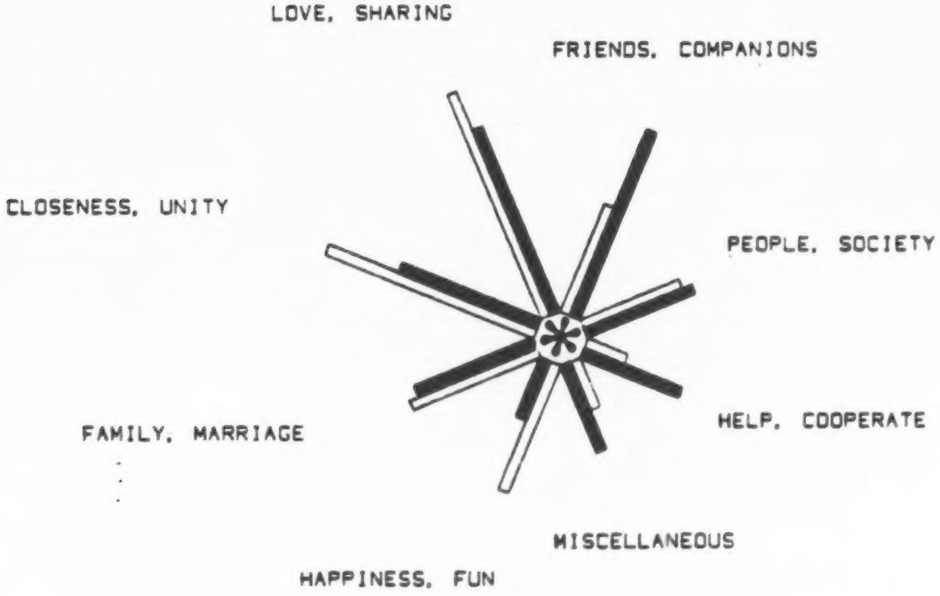
UNDERSTANDING/COMPRENSION

Although the verb "to understand" (comprender) literally refers to intellectual performance, understanding (comprension) used in a social context refers to a human attitude with strong emotional content. Love (amor) is the most central idea for both the U.S. and Mexican culture groups. It emerges here with caring, sympathy, trust and other social attitudes from U.S. Americans. Mexicans think of understanding mainly in the context of friendships and family, while U.S. Americans tend to think of people in general and of themselves. As in the family domain where Mexicans showed a particularly strong emphasis on understanding, in the Mexicans' subjective meaning of understanding (comprension), family (familia) and marriage (matrimonio) have high salience with special emphasis on the parents (padres), particularly the mother (madre). Again, the cornerstone for the Mexicans' psychological development is the mother, whose role is frequently seen as the epitomy of self sacrifice. Her example is used as the antithesis to reject selfish tendencies considered harmful to the family as a whole or to particular family members. Along this same intrinsic rationale, Mexicans see an especially close tie between understanding and helping (ayuda) or assistance. This is consistent with the previously observed Mexican disposition to view family and friends as the main sources of help and assistance.

Parallel to the meaning of understanding as a sympathetic, affectionate social attitude, the U.S. Americans also place considerable emphasis on a second meaning related to knowledge and learning, to intellectual performance in general. A consistent trend observed in the context of friends (amigos) and friendship (amistad) as well is that U.S. Americans pay considerable attention to talking, advising, listening, and communication in general. This trend is particularly noticeable here in the context of understanding; Mexicans observe this dimension as well but to a lesser extent.

Beyond close agreement with the Mexicans, the Colombians place more emphasis on the role of the family, particularly the father and brother; they also place considerable emphasis on help.

TOGETHERNESS



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 11.

TOGETHERNESS/CONFRATERNIDAD

The U.S. Americans think of togetherness as the framework of desired interaction and intimacy with others. For this reason togetherness is considered to be a personal matter involving one's choice of particular people with whom to share experiences and enjoy close bonds.. Happiness, security, and escaping the sense of aloneness are seen as the primary benefits of togetherness, and marriage, family life, and friendship are considered the most likely sources of such intimate attachment. For them togetherness implies a desired state founded primarily on personal needs rather than on some social values or collectivistic philosophies. This explains why the needs associated with togetherness are highly personal and selective. They can be met only through specific people who meet one's personal taste and other criteria and who show responsiveness indispensable for understanding. Impersonal or supraindividual social organizations have in this context no appeal.

For the Mexicans the meaning of togetherness (juntos) is rather similar. Family (familia) and friends (amigos) are the main representatives of togetherness for Mexicans as well but in a somewhat different way than for U.S. Americans. The main emphasis here is not on close personal ties but rather on the cohesiveness of these social units. This distinction is evident in their references to large social organizations---e.g., society (sociedad), country (pais)---and to the supernational community of everyone (todos). In contrast to the U.S. focus on close person-to-person rapport as a source of individual happiness and security, the Mexicans show a stronger tendency to conceive togetherness in the context of groups and organizations, from family to society.

The Colombians' view of togetherness is similar to the Mexicans', although they place considerably more emphasis on cohesive forces such as unity (unidad) and sharing (compartir).

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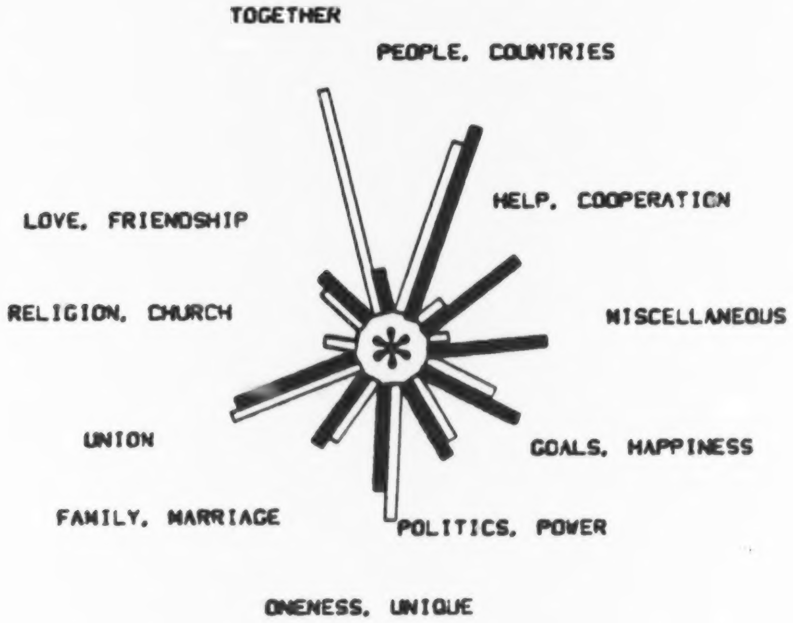
UNITY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 12.

UNITY/UNIDAD

The single most pervasive idea for U.S. Americans is being together and doing things together. This is seen by both groups as a desirable or necessary goal. To U.S. Americans unity is an intermediary objective which can further other desired goals. U.S. Americans show more awareness that unity comes about through joining forces and brings a sense of cohesiveness, strength, happiness, and peace. This instrumental value of unity is further conveyed by its political connotations for the U.S. group in relationship to party politics, nationalism, U.S., as well as to ethnic/racial groups (Blacks, Whites).

The Spanish word "unidad" may not have been the best translation-equivalent since it refers to an issue which is less popular, less important to Mexicans than the salient notion of union (involving a sort of social fusion). "Unidad" also denotes "unit". This may be the reason for Mexicans emphasizing the concepts of uniqueness (solo, unico). The word "union" would have been highly preferable. Yet the Mexicans reveal some of the same general dispositions. Unity (unidad) is less instrumental but more affect laden; love (amor) is more dominant. While for both groups the unity of family has about the same importance, the unity of larger social units such as community and society is a concern which ranks higher for the Mexican group. This stronger social focus by Mexicans emerges also in partial contrast to the stronger political connotation of unity for the U.S. respondents.

To the Colombians unity conveys more affective ties such as love and understanding than to the Mexicans. They also stress union and view unity more in the context of family.

SUMMARY

In the domain of friendship the comparison of U.S. and Mexican samples has produced findings in fundamental agreement with previous Puerto Rican and Hispanic American studies (Szalay and Bryson, 1975; Szalay et al., 1978a), although on certain relevant details we found some distinct differences as well.

Several outstanding scholars, such as Linton, Mead, and Riesman, have observed that self image plays a particularly important role in shaping interpersonal relations. The U.S. American view of friendship represents a case in point. In the context of most themes examined in this domain, the U.S. group placed consistently heavy emphasis on self (me, ego, etc.). While this emphasis is, in itself, a manifestation of an individualistic social philosophy, an analysis of the cultural meanings of such ego-related themes as "me" as shown in the previous chapter yields new and relevant details particularly on the subject of individualism as characteristic of U.S. Americans. As the results of the present chapter show, in the subjective world of this group almost all social interactions emerge as self-anchored, dyadic relationships: me-you, me-others. In this ego-centered perspective, the psychological importance of friendship grows into strong psychic needs. Friendships are pursued in response to an internal need to have meaningful and emotionally satisfying interpersonal relations, a need for fun and entertainment, a need not to be alone as an isolated individual. In this respect the ready availability of suitable friends is the central motive. The main context of friendship is companionship, leisure and entertainment; permanence is not a major requirement. Their functional view of friendship provides a unique capability to form dependable temporary ties which work effectively for a short duration (e.g., voluntary participation in a PTA committee) and which are inseparable from the experience of social mobility and social change.

In the Hispanic perspective, friendship (amistad) is much less a relationship that is constantly being developed and dispensed with according to the timely needs of the individual and to new situations or changing requirements. The Mexican perceptions of interpersonal relations within and outside of the family are similar to those in other traditional societies, which place particularly heavy emphasis on friendship (Szalay et al., 1978b, 1979a, Szalay and Strohl, 1981). Friendships include relationships with members of the family as well as with members of the opposite sex in a social situation where friendship ties develop slowly, usually through family contacts, and are not readily dissolved or replaced. Friendship, once established, entails lasting obligations and commitments which tend to become institutionalized. This reciprocity, in turn, produces a force which strengthens dominant social relations and social structures. An undoubted contributor to the greater permanence of Hispanic friendships is the fact that in their cultural environment not everybody is a potential candidate for friendship. Family and social class impose considerable selectivity and there is apparently a much stronger distinction between casual acquaintances and friends than there is for most U.S. Americans.

Differences found in such social values as help and understanding were also consistent with the above contrasts in cultural orientation. Mexicans as well as Colombians emphasized strong emotional ties which add to the relative stability of friendships, while the U.S. Americans emphasized individual satisfaction on a situation by situation basis. Thus, it is not accidental that U.S. Americans emphasize togetherness and being together with friends and Mexicans and Colombians associate friendship (amistad) with unity (unidad) or union (union). The Hispanic reactions imply more than being together with another individual physically or intellectually; they suggest a sort of fusion, a transcendance of individual boundaries. While to Americans togetherness, being together, is important in itself, to Mexicans and Colombians as well as to groups from the Middle East and Far East sharing, assistance, and helping are of greater salience. Such conclusions are supported by findings in several contexts (friends, help, family), which show that these traditional groups stress the importance of cooperation and working together. While help means to Americans assistance given mainly in emergency situations, to Mexicans and Colombians, together with other more traditional groups, it involves continuous reliance on a small circle of family members and friends. Also for them helping (ayuda) implies mutual cooperation (cooperacion) and assistance.

Although some of the above Mexican and Colombian perceptions and attitudes about friendship were also found to be characteristic of most people from developing countries, there are here a few attributes which appear to be distinctively applicable to Hispanic/Latin Americans. Their focus on understanding (comprension) appears to be an equivalent to the Middle Eastern groups' emphasis on truth, faith, and faithfulness. In this context Iranians come the closest when they speak of the intellectual foundation of friendship, meeting of minds, mutual thinking, thinking alike. There are also two dimensions along which Hispanic and Latin Americans appear to be closer to U.S. Americans than to some of the other traditional groups. This may be because our samples were composed predominantly of students of urban background. Compared to Middle Eastern and Far Eastern groups, Mexicans and Colombians do not show a particularly strong preoccupation with the lasting or permanent nature of friendship ties. While they may take a certain stability for granted, this would only explain why they do not express concern with instability or unreliability; but neither do they stress fidelity or loyalty as the Arabs do. Furthermore, while Mexicans and Colombians convey that much of the intrafamily relations involve friendship (amistad), friendship appears to be less overlapping with family ties than is the case with most of the traditional cultures we have studied.

The trends observed in the context of friendship and related social values convey a fairly consistent picture of the U.S. American and Hispanic/Latin American approaches to interpersonal relations. They confirm previous observations that it is the individual's needs, affects, and motives which are particularly critical in U.S. American social relations, while in the Mexican and Colombian contexts there is more emphasis on affects, on the maintenance of social relations, and on the fulfillment of obligations and commitments. Regardless of the difference, in both the U.S. and Mexico or Colombia, these strong affective needs and their satisfaction---in the way prescribed in each culture---appear as indispensable requirements for an emotionally balanced development and for a good quality of life.

CHAPTER 5

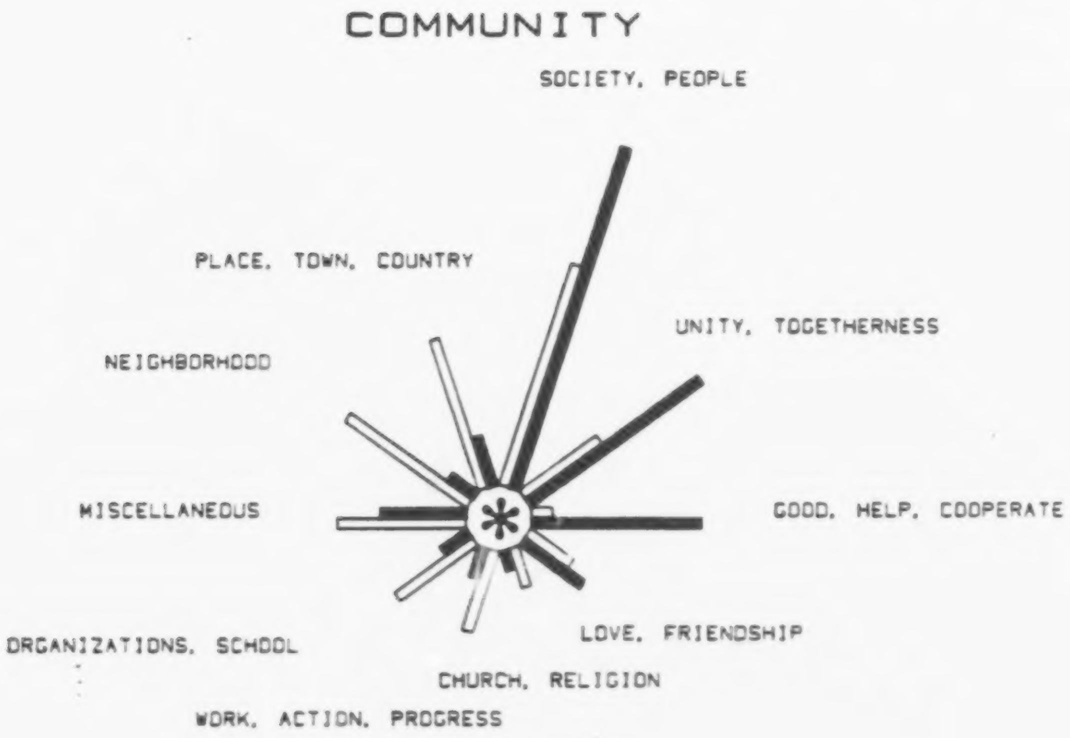
COMMUNITY, SOCIETY

The information available on Hispanic psycho-cultural dispositions is based mainly on Hispanic Americans---Puerto Ricans, Mexican Americans, Cubans---living in the United States or in Puerto Rico; comparative studies based on population samples from Latin America or Mexico are relatively rare. According to recent reviews of the literature (Lisansky, 1981), certain domains such as childrearing and work attitudes have been extensively studied in recent years, but there is little information on how Hispanic Americans perceive and relate to large social units such as community or society. A singular exception is a largely unpublished study carried out with the Semantic Differential of the Spanish Language (Diaz-Guerrero and Salas, 1975) and with an inventory of need satisfaction by Diaz-Guerrero and his coworkers. Among many others, they assessed concepts related to this theme on Mexican highschoolers in Mexico City. Relevant results will be discussed with the appropriate stimulus words and in the summary.

The relative lack of information may well illustrate a point frequently made by scholars of Hispanic background who are critical of the selective and biased nature of social science information available on Hispanic Americans. Their main criticism is that Hispanics are characterized and evaluated by Anglo-American social norms and values (Hernandez, 1970; Rivera, 1970; Wagner and Haug, 1971). Furthermore, Hispanic scholars object that U.S. American researchers, by selecting research topics along their own interests and priorities, tend to leave Hispanic priorities unintentionally out of consideration.

Our own findings on Puerto Ricans from Puerto Rico (Szalay and Bryson, 1975) and on a diverse Hispanic group tested in Washington, D.C. (Szalay et al., 1978a) suggest that large social units play an important role in the Hispanic frame of reference. The preceding chapters also indicate that while the U.S. emphasis is on individual people and their voluntary associations, Hispanic Americans pay considerable attention to large-scale social units like community (comunidad) and society (sociedad). The following analysis will examine how Mexicans and U.S. Americans relate to society and to people in general. How do they perceive and evaluate larger social units like community and society? What importance and meaning do they attach to such social values as equality (igualdad), freedom (libertad), and justice (justicia)?

In view of the results just presented on American and Mexican interpersonal relations in the family and among friends, it is particularly relevant to explore questions related to the perspectives of U.S. American individualism and Hispanic social personalism.



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 13.

COMMUNITY/COMUNIDAD

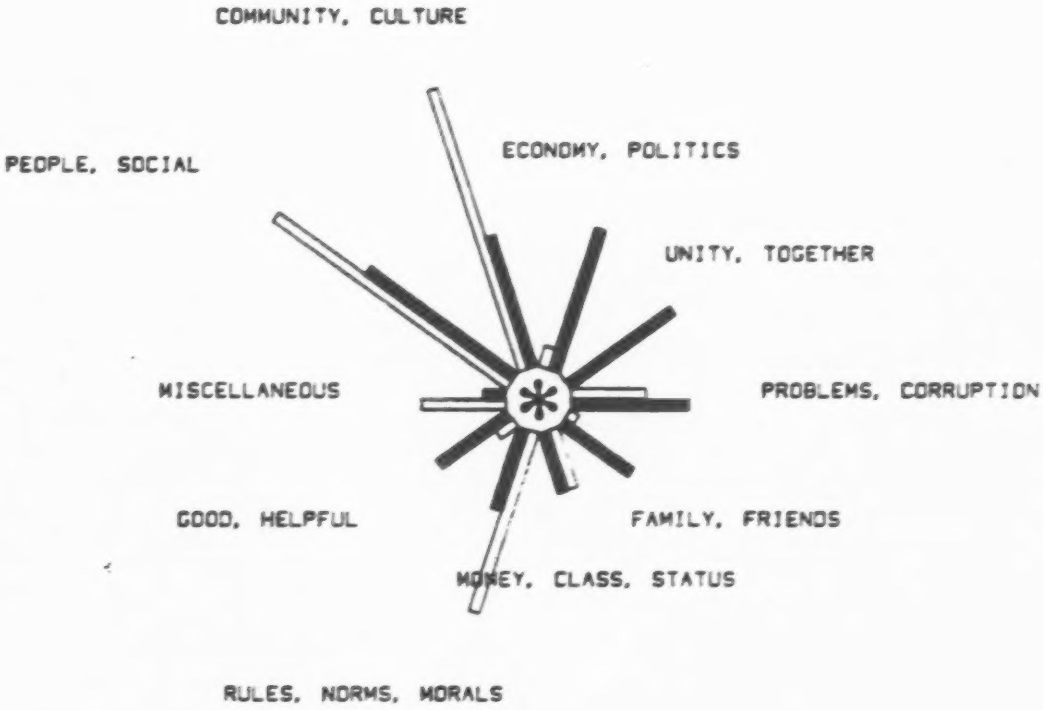
In the Mexican view community can be both small like a family (familia) and large, encompassing members of a society (sociedad), country (pais), nation (nacion), and potentially all human beings in the sense of mankind. Their main emphasis on large aggregates of people (pueblo), particularly on society, apparently does not prevent them from viewing community as a framework for helping (ayuda), cooperation (cooperacion), progress (progreso), and development (desarrollo). Love (amor), friendship (amistad), and understanding (comprender) are emphasized as cohesive forces. The strong Mexican emphasis on unity (unidad), union (union), and reunion (reunion) further underscores this apparent Mexican duality. Strong affective ties with a small number of people like family and friends make sense based on the American cultural experience but the idea of love as the connecting link between members of such large social aggregates as society or mankind is hard for Americans to conceive.

To Americans community refers primarily to smaller social groups, family and friends, has nothing to do with love, and shows minimal foundation in affect-based interpersonal relationships. It is rather a group which at a particular time happens to live in a particular physical location---town, suburb, neighborhood, village---and thus develops similar concerns and shared interests in organizations (schools, centers, clubs, pools) and activities, developments, services, and other projects. This presents a strong contrast to the large-scale, affect-laden, idealistic Mexican conceptualization of community. The Mexicans' stronger affective ties with society and community does not mean, however, that they are better prepared to work together on concrete community projects. Joint actions materialize more readily in crisis situations and rarely do they outlive the crisis itself. It might be suggested that the strong positive overtones of the Mexican perception of society and community reflect, in practice, a type of group identification which starts with family. Given that the family is so important in terms of identity and of affective and economic security for the individual, it is the family which in reality becomes the point of reference in their perceptions of society and community.

Compared to the Mexicans, the Colombians place more emphasis on the cohesive forces of love and friendship and think more of religion or religious communities.

Diaz-Guerrero (in press) presents evidence that Mexicans and Mexican-Americans anticipate help from varied persons in the community, from religious symbols and practices and from cultural beliefs when facing emotional crisis. Earlier Valle (1974) had spoken of the "Amistad-Compadrazgo" indigenous webwork of the Mexican-American and compared it to the Mental Health Network. There is reason to believe that Mexicans and many Hispanics still prefer help from a community or society perceived as united by love and friendship to help from the institutional network of health facilities which is perceived as cold and impersonal.

SOCIETY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

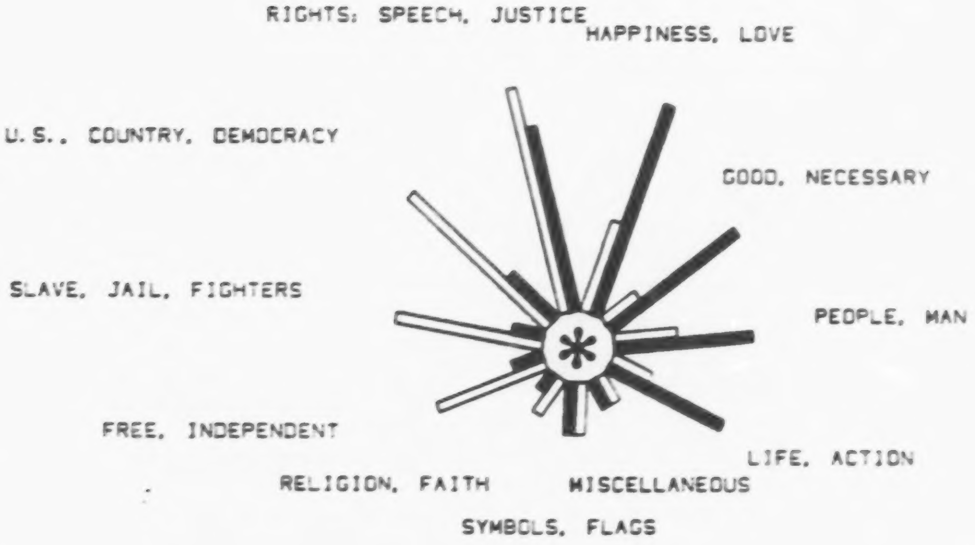
For more information please turn to Appendix I, page 14.

SOCIETY/SOCIEDAD

Mexicans and Americans view society as a large aggregate of people encompassing the population of a particular country or nation. To Mexicans society is primarily a large community (comunidad) with which they fundamentally identify themselves. This personal identification is not free from elements of misgivings and criticisms producing a certain degree of ambivalence. In the view of Mexicans society is made up of family (familia) and friends (amigos), forming a community (comunidad), or country (pais). The most elementary units of this large collective are persons (personas) or population (pueblo). "Persona" refers to people or individuals who have to be recognized for their personal uniqueness but who maintain a strong identification with family. Diaz-Guerrero (1982) made a comparison of the Semantic Differential meaning of the self for Mexican adolescents of Mexico City and for adolescents of 19 other language cultures. Mexicans evaluated "I Myself" lowest (except for the Hindi) among the 20 language cultures, which included nations from the Third World. Because concepts like father, mother and family received very high evaluation and potency ratings the authors hypothesize that the low self evaluation plays the role of relatively magnifying the other concepts. When the individual identifies with the family, the institution, the society, he suddenly experiences a great satisfaction. The data from AGA confirm that Mexicans do identify strongly with many gregarious concepts. Society is conceived as a framework for helping (ayuda) and cooperation (cooperacion), progress (progreso), economic development (desarrollo, economico). Criticisms of corruption (corrupcion), selfishness (egoismo), exploitation (explotacion), and injustice (injusticia) suggest that some of their high ideals and expectations remain unfulfilled. This also seems to show that Mexicans tend to identify "sociedad" with an existing social order they consider somewhat unjust.

To U.S. Americans, society is predominantly an aggregate of people representing independent individuals distinguished by status differences. Society represents then from the angle of the independent individual a framework of rules and regulations and standards which are recognized as more or less necessary sources of restrictions and constraints. While society is recognized as a source of shared values and culture, from the angle of the individual it is sometimes resented as presenting demands for conformity. Americans do seem, in contrast to Hispanics, to stress the restrictions posed by society. Part of Ronald Reagan's success can be attributed to his insistence on reducing the controls of Federal Government. He is appealing to the facts discovered by AGA and to an even greater individualism with all its possible consequences. The perspectives of the two culture groups illustrate two different approaches to the social environment. To U.S. Americans society is a large collective formed of individual people and groups controlled by invisible forces. To both Mexicans and Colombians it is a simple extension of their immediate environment of family, (familia) and community (comunidad) into a large social unit which they fundamentally identify with, although in many respects it is beyond the realm of their direct experiences.

FREEDOM



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 15.

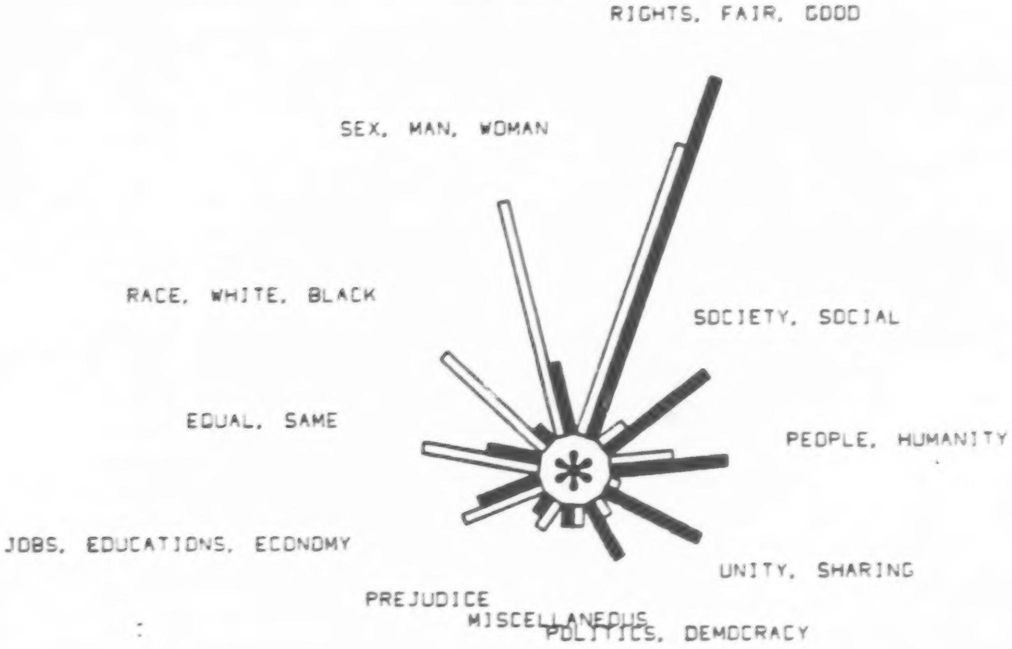
FREEDOM/LIBERTAD

As the sizable differences in the total scores indicate, freedom has a higher subjective dominance for the U.S. American student group. In line with the libertarian democratic tradition, U.S. Americans place a particularly strong emphasis on human rights (e.g., constitution, Bill of Rights). Freedom of expression and communication (speech, press)---rights frequently invoked. Liberty is a leading ideal which stresses exercising the rights of the individual. Americans view the United States as the personification of freedom; as their reactions show, it is the single most salient characteristic of their country; freedom is one of the very few themes which has a more politically oriented meaning for Americans than for Mexicans. This is underscored by freedom's close relationship to democracy, its association with fighting and revolution, and its contrast to slavery and oppression.

From the Mexican perspective, freedom (libertad) is a human quality or condition associated with love (amor), peace (paz), understanding (comprender), trust (confianza) joy (alegria), happiness (feliz), tranquility (tranquilidad), security (seguridad), responsibility (responsabilidad), order (orden), etc. These reactions suggest a strong Mexican concern with freedom which transcends the subjective individual interest and encompasses broader social and economic concerns as well. While the U.S. Americans emphasize more the subjective, personal, individual perspectives, the Mexicans think of general human and social aspects, with more emphasis on such broader social goals as progress and development and with particular emphasis on needs and necessity. There is relatively little difference between the Mexicans and the Colombians except that the Colombians show somewhat more concern with issues associated with limitations of freedom: oppression (opresion), jail (carcel), and freedom fighters (luchadores).

There is little doubt that the American Revolution was followed by much better economic ages than the French Revolution. It is important in this context, however, to point out that while the first only stressed freedom and equality, the second underlined freedom, equality and fraternity. Once more the American student group emphasizes individual rights, while Mexicans highlight the social, the group interests considering fraternity (love, understanding) a sinequanon ingredient of freedom. This conceptual difference is the more striking in view of what follows. No difference in evaluation, potency, activity or total meaningfulness was found by Diaz-Guerrero and his team for the concept of freedom in highschoolers answering the pancultural (Osgood, May and Miron, 1975) Semantic Differential. In contrast the more individualistic concept of "Free Will" was clearly scored as better, more potent, more active and more meaningful by the American than the Mexican highschoolers in the same population.

EQUALITY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 16.

EQUALITY/IGUALDAD

The substantially higher total score values of the U.S. group reflects a greater emphasis on equality by the Americans. The recognition of equality as a matter of human rights (derechos), justice (justicia), and fairness (justa) is most salient both from Mexican and U.S. American perspectives. The U.S. focus is more on legal and constitutional considerations. The Mexicans stress again such general human values as equity (equidad), justice (justicia), peace (paz), and liberty (libertad). Similarly, both groups give distinct attention to equality (equidad) as implying sameness, levelling, equilibrium (equilibrio), although the U.S. American emphasis on this dimension is more dominant.

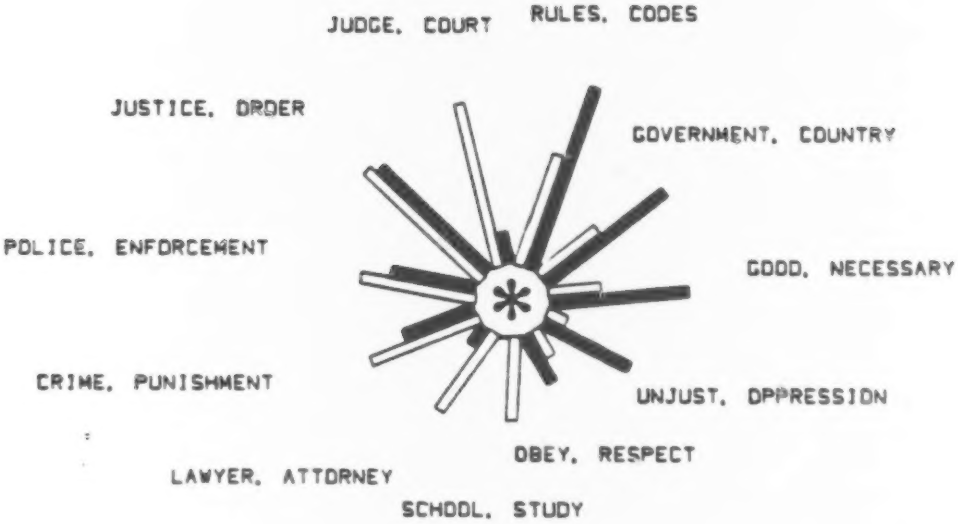
Both groups express concern with the lack of equality, with discrimination, prejudice, inequality, etc. With regard to specific areas of life where equality is lacking, the focus of attention is quite different. The most salient U.S. American concern appeared at this point in time to be the question of sexual equality, the unequal relationship between men and women. The attention given by Mexicans to this matter was about one-quarter of the U.S. American. Racial equality emerged as the second most salient U.S. concern with primary focus on Blacks and on minorities in general. A third area involved jobs, education, and economic conditions. While the U.S. Americáns think primarily in terms of jobs and employment, the Mexicans have more economic (economica) differences in mind, particularly the status of the poor.

The Mexicans show more concern with the social dimension of equality compared to the U.S. focus on the individual. Their reactions such as society and social are rather sizable and explicit. They are accompanied by references to classes, politics, socialism, democracy, communism, and ideology reflecting a more politically oriented frame of reference. They also emphasize such social values as friendship (amistad), love (amor), and understanding. On these social and political dimensions, the Mexicans are even more emphatic than the Colombians.

Ball-Rokeach, Rokeach and Grube (1984) report that Americans (across the nation) typically rank freedom very high, third among 18 important values but equality much lower, twelfth among 18. They ask the crucial question: Is the average American much more interested in his own freedom than in the freedom of others? Again the social versus the individual concern has appeared strongly.

Diaz-Guerrero and his team found that White American highschoolers rated the concepts of Black, Red and Yellow races significantly less good, potent, active and meaningful than did the Mexican.

LAW



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 17.

LAW/LEY

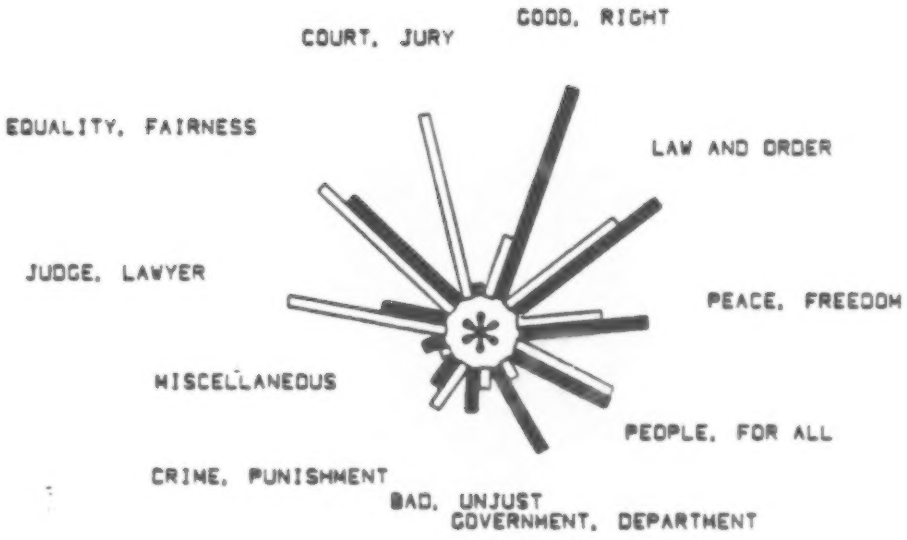
From the Mexican point of view the central idea behind law (ley) is the notion of order (orden), which involves justice (justicia) and rights (derechos) and which has to be maintained and if necessary mandated by reliance on power (poder) and authority (autoridad). From the Mexican perspective law is an intrinsic order with its internal norms which become sources of duty (deber) and obligation (obligacion). The formal framework is provided by the government (gobierno), the president (presidente), the political leadership or organization of the country or nation. From this perspective the specific organs of law enforcement---the police (policia), the courts, judges (jueces), lawyers (abogado)---receive comparatively little attention.

From the U.S. American perspective the priorities are somewhat different. Law is seen as a system of rules and regulations built on the principles of justice, order, and fairness. As an important function those who break the law and commit crimes have to be dealt with, punished, jailed, etc. The U.S. Americans focus on the function of lawyers, judges, and the courts in the interpretation and application of the law. Also, law is a field of knowledge which requires specialized schooling. Mexicans do not associate "ley" with specialized knowledge or schooling because in Spanish the field of law is not "ley" but "derecho"---thus, escuela de derecho (law school).

Mexicans also stress more that law is good (bueno), important (importante), and a necessity (necessidad), and that it should be fair (justa). At the same time they express rather distinct concern and dissatisfaction with unfair (injusta) and unjust (injusticia) conditions, with corruption (corrupcion) and the lack or nonexistence of law. Compared to the Colombians, the Mexican students think more of rules and code and less of order (orden), obligation (obligacion), and duty (deber).

Probably the differences reflect again different perspectives rather than disagreement with the humanistic core of the concept. The American students conceptualize law from a confident and satisfied outlook while Mexicans and Colombians wrestle with unsatisfied needs and possible ways to have the idealized concept of law actually work over injustice and corruption.

JUSTICE



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 18.

JUSTICE/JUSTICIA

As the much higher dominance score indicates, justice is a more dominant theme to U.S. Americans. Fairness and equality are the two leading ideals that are particularly salient to Americans, although equality (igualdad) receives considerable attention from Mexicans as well. Beyond the ideals and principles the primary interest of U.S. Americans is on law and its practical implementation. Fair implementation is seen as a function of courts of various types and of trial procedures, the role of judges, lawyers, as well as the police and to some extent the government.

Compared to these more practical, legal procedural considerations, the Mexicans' idea of justice is more social and while they do recognize the role of judges (juez) and lawyers (abogados), they pay less attention to their importance. They show less interest in details of administering justice except for those details related to law enforcement and retribution. From the angle of the Mexicans and U.S. Americans, certain human and interpersonal values and attitudes such as peace (paz), liberty (libertad), harmony (armonia), help (ayuda), love (amor), and duty (deber) received about similar attention. At the same time the Mexicans look at justice more from a social and political angle and stress the role of man (hombre), society (sociedad), and social considerations in general. Also they emphasize more the role of politics (politica), government (gobierno), and constitution (constitucion). One possible explanation of the differences may be the broadly observed Mexican tendency to emphasize human attitudes and moral principles. They may consider these social values and attitudes as human preconditions indispensable for justice and its effective implementation.

Again the American students seem to perceive a highly organized and efficient structure dispensing justice, and their attention falls upon fairness and its practical implementation by the individuals involved. The Mexicans are hungry for justice. A questionnaire to measure degree of satisfaction of 21 important personal needs was applied by Diaz-Guerrero to more than 200 highschoolers in Mexico City. The need for justice was least satisfied of all the 21. The needs for love and friendship were the most satisfied. In the Semantic Differential study the concept of justice was significantly better, more powerful and more meaningful to the American than the Mexican highschoolers.

SUMMARY

The social units here explored (community, society) should be considered together with those (self, family, etc.) analyzed in the context of other domains. In general, the Mexicans view social units as more than a loose aggregate of people. They place considerably more importance than do U.S. Americans on the larger collectives such as community and society. These units represent forces of cohesion and identification which provide the background for their social environment, and they view themselves as integral parts of them. The frequently observed Hispanic tendency to emphasize social attributes and consequences apparently is part of this social orientation. Mexicans take a predominantly positive attitude toward community and society which they see as natural frameworks for mutual help and cooperation.

That the Mexican perception of a loving and cohesive society is valid, at least after disaster hits some of its members, is beautifully illustrated by the recent holocaust in San Juan Ixtahuacan and the reaction of the inhabitants of Mexico City. By the third day after the disaster it was necessary to publicize by all the mass communication channels to please stop sending food, garments and money to the victims and their families because the saturation point had been surpassed. The donors included neighbors as poor as the victims and all social classes of the city. This in spite of the horrid economic crisis of Mexico and rampant inflation.

As a partial contrast, U.S. Americans are less favorably disposed toward large social units; they give them less attention, are more critical and skeptical about them, and view them with a quite different frame of mind. Community is a more meaningful and popular idea than society, but in contrast to the Hispanic emphasis on the interpersonal human dimension, community is thought of more as a place for meeting individual or social needs; that is, it appears to be more a source of practical benefits than of affective identification.

The contrast is even more articulate in their images of society. For U.S. Americans society is somehow "out there." It represents an aggregate of individuals. The concept implies an impersonal structure and organization which is abstracted from the ordinary lives of people. This structure is viewed as differentiated by class (high and low) and economic strata (rich and poor). Furthermore, it is seen as being regulated and controlled by such invisible forces as rules, laws, standards, and morality. The undertone of many of the U.S. American reactions suggests a critical and skeptical posture apparently fed by feelings of doubt or outright rejection of society because of its impersonal authority. A second U.S. American meaning involves "high society," the fortunate and wealthy who are seen on the "social" pages of the newspapers.

For the Mexican, society is more immediate and experiential, pertaining to one's own environment and activities as a member of a particular family, community, club, city, culture, or national collective. Society is revealed in human interaction. For U.S. Americans society is made up of individuals bound and controlled by invisible forces, but for Hispanics society is a huge collective interwoven with forces of positive identification, unity, and practical necessity. Yet just like the U.S. Americans, Mexicans are also critical about certain aspects of society (bad, corrupt).

U.S. Americans are inclined to think mainly in terms of individual people rather than large collectives. They prefer to view people free of social-organizational constraints, as individuals who can be engaged, dealt with, worked with, and enjoyed on a strictly personal-individual basis and on the basis of common needs and shared interests. They show a strong desire to interact with people, to establish rapport, and to develop affective ties on a one-to-one basis.

The findings on social values---equality, freedom, justice, law---are consistent with the general cultural trends observed in the context of the U.S. American and Mexican images and meanings of community, society, and other social units. Again, the main U.S. emphasis is on the individual and the individual's interests and rights. U.S. Americans pay more attention to freedom and equality and leave no doubt that their concern is with unrestricted, equal rights granted to all people. Justice is viewed by them with special emphasis on fairness. For U.S. Americans enforcement of law and the implementation of justice are naturally inseparable from a certain amount of power and authority.

While the values of freedom and equality are directly related to the rights of the individual for U.S. Americans, the Mexicans consider these values more intensively in the context of their broad social implications. In their views of law and justice, Mexicans assign an important role to order, authority, and government. They stress the idea that power is needed for the implementation and enforcement of law, and they look to the government as the source of that power. In connection with justice, they attribute a bigger role to the government. This is probably the consequence of the Mexicans' disposition to see law and justice more as social issues, emphasizing their social dimensions and consequences. For the U.S. Americans primary interest is in the practical implementation of law and justice, with heavy emphasis on the roles (police, judges) and institutions (court, jail) involved in the administration of justice. In the Mexican perspective crime and punishment attract less attention, while justice and order, government and country, power and authority assume greater importance. One could even observe that, considering the economic conditions and the distribution of the wealth in Mexico, the emphasis placed on equality by Mexicans is rather moderate. In contrast, the problems of justice and injustice, which are little discussed in the literature, seem to be a relatively more dominant concern to Mexicans.

In general, the social units and values explored convey different philosophies reflecting characteristic differences in the individual's relationship to the social environment. In the case of the U.S. Americans we find characteristic manifestations of individualism such as the emphasis on relationships with people as individuals and on personal ties which are dyadic and have the self as the main point of anchorage.

In the case of the Mexican large collectives such as community and society play a greater role. They are the important reference points for social thinking and social orientation. The Mexicans see themselves as persons who do not stand alone but who are an important part of a social unit. Although they show certain dissatisfaction with the prevailing social conditions particularly from the angle of equity and justice, they still show a high regard for community and society at least at a level of abstractions and ideals.

While several authors (Clark, 1959; Madsen, 1972; Mintz, 1966) stress the importance of social stratification and hierarchical social organization with regard to various Hispanic groups, the data analyzed in the context of this study give little indication that Mexicans have a structural view of society which reflects strong social stratification.

CHAPTER 6

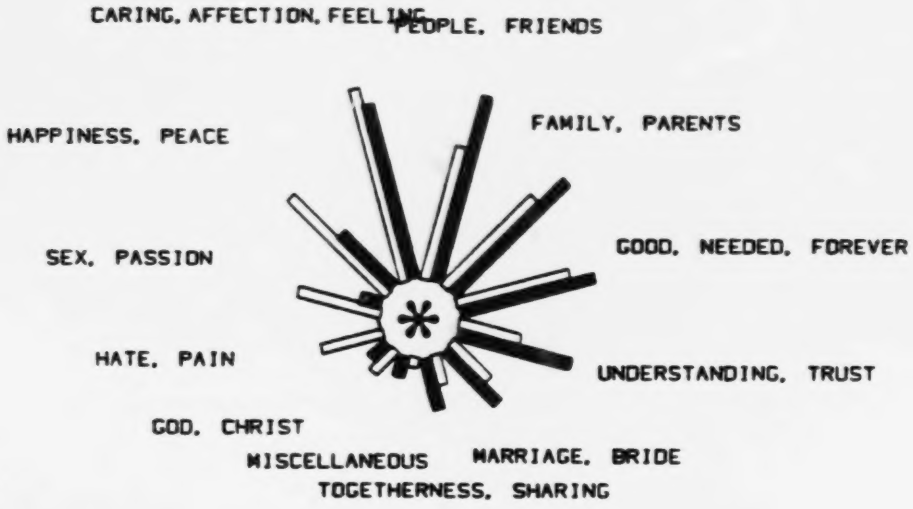
LOVE, SEX

Motives and affects are powerful driving forces of human behavior. They are highly subjective and the least accessible to empirical analysis and assessment. Our present focus is on love and sex, how they are viewed by Americans and Mexicans.

While love and sex are universally human, the anthropological literature is rich and colorful in presenting cultural variations. Culture shapes, institutionalizes, promotes, curtails, idealizes or vilifies certain patterns of affective and sexual relations. A less explored aspect of these cultural variations is the culture-dependent nature of the concepts themselves. Few of us realize, for instance, how much our concept of sex is a product of our own culture. This is true to such an extent that we encounter considerable difficulty translating this concept into other languages. Even after adapting sex to "sexo" in Spanish, rather different meanings are conveyed.

Most of the literature discussing Hispanic American sex roles agree that Hispanic Americans differentiate intensively between male and female roles and view sex as an important source of differences (Madsen, 1972; Wolf, 1972; Wells, 1969). In this characterization special emphasis is placed on the domineering macho male role and the subordinate role of the woman. Other authors like Fitzpatrick (1971) and Safa (1980) suggest that Hispanic women may have their own subtle but effective ways of exerting their influence. The previously explored family domain showed relatively little sex differentiation by the Mexicans, at least when compared with U.S. Americans. Against this background it is interesting to explore how the U.S. and Mexican images associated with man and woman compare.

LOVE



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 19.

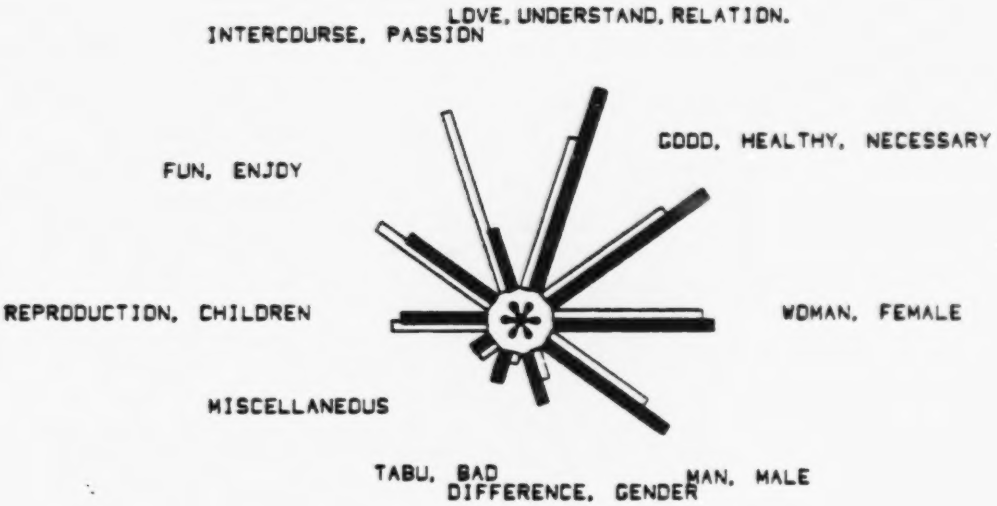
LOVE/AMOR

Although love suggests dominantly positive feelings, affects, and emotions for both groups, the Americans think more of caring, while feeling and sentiment are particularly central for the Mexicans. Compared to the American emphasis on trust, there is more emphasis from the Mexicans on understanding, which refers more to an attitude of empathy and acceptance than an intellectual process. Beyond this essential agreement in the affective, emotional content of love, there are considerable differences in the specific contexts---people, relationships---considered by the American and Mexican students. In general, the Mexicans think more of family (familia), parents (padres), and siblings (hermanos), and in the context of marriage, the bride (novia) and groom (novio). They think also of friends, suggesting more concern with lasting and stable interpersonal relationships. At the same time there is more U.S. American emphasis on a person's emotional needs: happiness, peace, and security. They convey a more optimistic view of love meaning necessarily happiness, security and peace. For the Mexicans this is not necessarily so. Mexican songs and poetry, more so than the American, frequently stress unhappiness, insecurity and conflict linked with love. As the high divorce rate indicates, love in the U.S. is not free of problems either. With a stronger focus on the sexual connotation, when problems arise Americans are probably inclined to view them as indicative not of love but a lack of it.

The U.S. American emphasis on love and on positive interpersonal relations is also strong, but it suggests a different orientation. Here love may have a stronger foundation in the person's own need to establish a meaningful relationship than in the affects invested in the other person for his or her own sake. For U.S. Americans love apparently provides a much needed affective bond for the individual to interrelate with others which is probably the reason that love is considered the main source of happiness. This more idiocentric view of love is reflected by the American disposition to think in terms of the contrast of love and hate.

A sizable component of the U.S. meaning of love is sex. A sex oriented interpretation of love naturally supports the importance of individual needs as the motivational source of love. Additionally, while there is more U.S. emphasis on need and want, the Mexicans show stronger tendencies to idealize love for its own sake, as something good and beautiful. The Mexicans are closer to the Colombians in emphasizing the role of friends, or friendship and understanding.

SEX



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 20.

SEX/SEXO

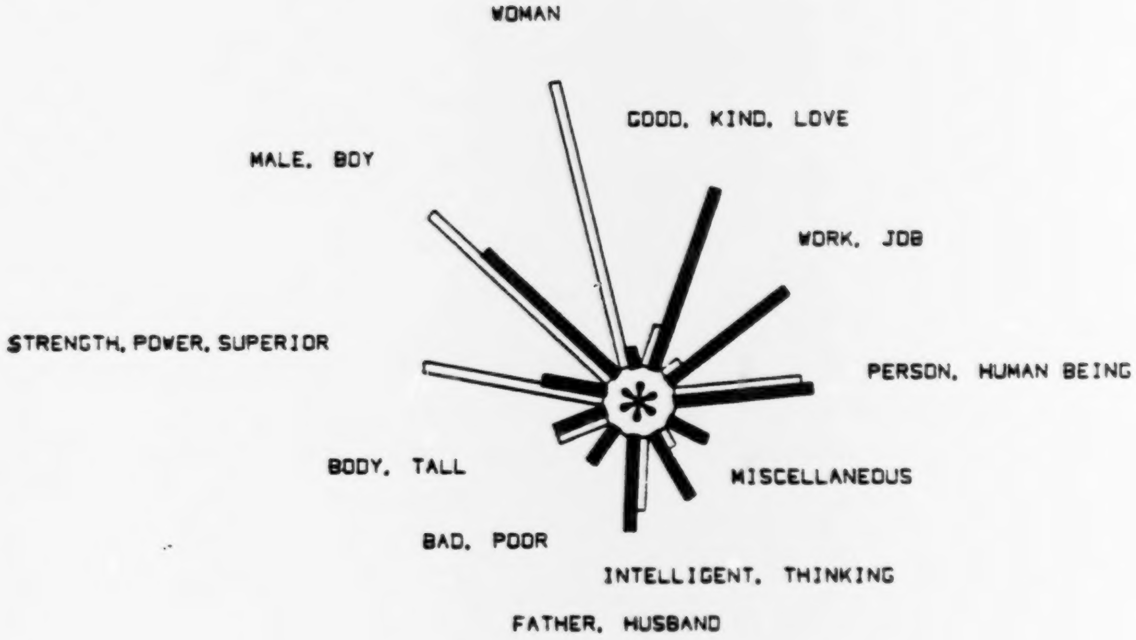
From the Mexican point of view the meaning of sex is dominated by differences in gender, by the contrast between males and females. While this distinction is important to U.S. Americans as well, their view is dominated by the idea of sex as the act of intercourse and its resulting pleasure. In Spanish, "relacion" is also used to denote intercourse. Thus, "to have sex" in Mexico is "tener relaciones" or "tener relaciones sexuales."

The U.S. references to fun and enjoyment as components of sex convey idiocentric, entertainment oriented views. Love is of similarly high salience to both culture groups, but as shown in its context, this has originally rather strong sexual connotations for the U.S. Americans. Both U.S. Americans and Mexicans characterize sex as good and healthy and produce practically no critical reactions. Similarly, both groups give consideration to the dimension of reproduction and children. In this context the idea of marriage (matrimonio) shows low salience with both groups.

In general, there is considerable agreement between Colombians and U.S. Americans that sex involves differences in gender; but while gender differences represent most of the Colombian meaning of sex, the American meaning of sex is centered primarily on intercourse as a source of need-satisfaction and entertainment. The Mexican view stands closer in practically all respects to the Colombian than to the U.S. American. The only exception is a more emphatic Mexican appraisal of sex as good, natural and necessary.

Definitely "sex" has acquired a different meaning in Mexico and the U.S. This may be due to a freer expression on matters of sex, implying sexual relations, in the U.S. According to Osgood's Semantic Differential data obtained in the sixties from samples of U.S. and Mexican 14 to 16 year old high school students, "sex" is significantly more meaningful and has higher evaluation, potency and activity in the U.S. than in Mexico. The difference has appeared at even the common dictionary level. In Mexico and the U.S. the first and second connotations are related to gender. In the U.S. the third and fourth connotations of sex refer to sexual intercourse; in the Mexico the third connotation is "sex organs" and there is no connotation of sexual intercourse.

MAN



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 21.

MAN/HOMBRE

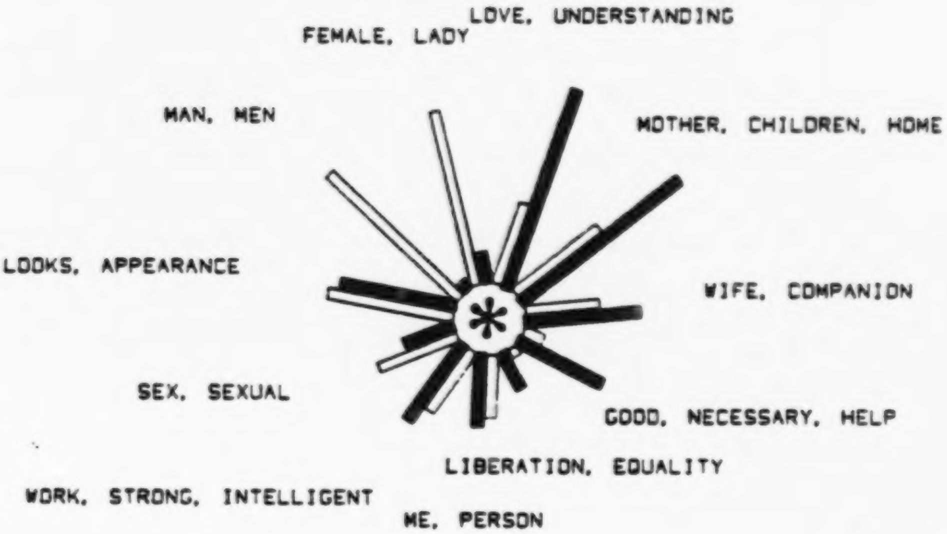
In thinking of man, the most pervasive idea dominating the U.S. image is that of the male identity. This becomes apparent not only from the number of direct references to maleness and other elements of the sexual image, but even more so from the contrasting or complementary relationship to woman. The Mexican image of man (hombre) also includes male characteristics: masculine (masculino), macho (macho), but somewhat surprisingly the explicit emphasis on maleness and the virile characteristics is greater by the U.S. Americans than by the Mexicans. In the Mexican image of man the human being (humano) and person (persona) are dominant. This is due in part to the fact that the word "hombre" means both "man" (as opposed to woman) and "human being" (as opposed to animals), emphasizing the idea of rationality. While "man" in English has both of these referents as well, the idea of maleness is apparently more salient.

The importance of this perspective is furthermore apparent from the considerable attention the Mexicans pay to the family role and social qualities of man and his relationships to the community and society. In this context the notion of man as a social being with social qualities and responsibilities is furthered. Diaz-Guerrero has frequently pointed out in lectures that the Mexican and Latin "machismo" is far more androgynous than the American. In effect the Latin "macho" far oftener than its American counterpart, combines power, strength and even violence with very feminine psychological traits such as poetry, singing, music and romance: expressiveness rather than instrumentality, affiliative interdependence rather than autonomy.

A set of related characteristics show the Mexican view of man in terms of his work (trabajo) and intellect. While U.S. Americans stress here strength and power, the salient Mexican attributes involve reason (razon), rationality (racional), thought (pensar), and intelligence (inteligente). These are accompanied by social qualities such as love (amor), responsibility (responsable), friendship (amistad), and goodness (bondad) counterbalanced by some negative characterizations as bad and destructive. Among the masculine roles, father and husband receive primary attention; among the affective roles, love (amor) and friendship (amistad) are salient.

Finally, there is an interesting cluster of Mexican reactions dealing with being, existence and development, totally unparalleled by the U.S. group. These reactions support the oft-quoted observation of Kluckhohn and Strodtbeck (1961) that the U.S. action orientation which stresses doing and achieving stands in vivid contrast to most traditional cultures which emphasize being and existence. The present findings bear on this important but subtle distinction, which involves dispositions not readily accessible to empirical assessment. The Mexican image of man again shows a close congruence with the Colombian.

WOMAN



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 22.

WOMAN/MUJER

The American image of woman is dominated again by the male-female contrast. As was previously observed in the context of man, the relationship to the opposite sex receives special attention. Again, in the case of woman this is accompanied by a heavy U.S. American emphasis on sex.

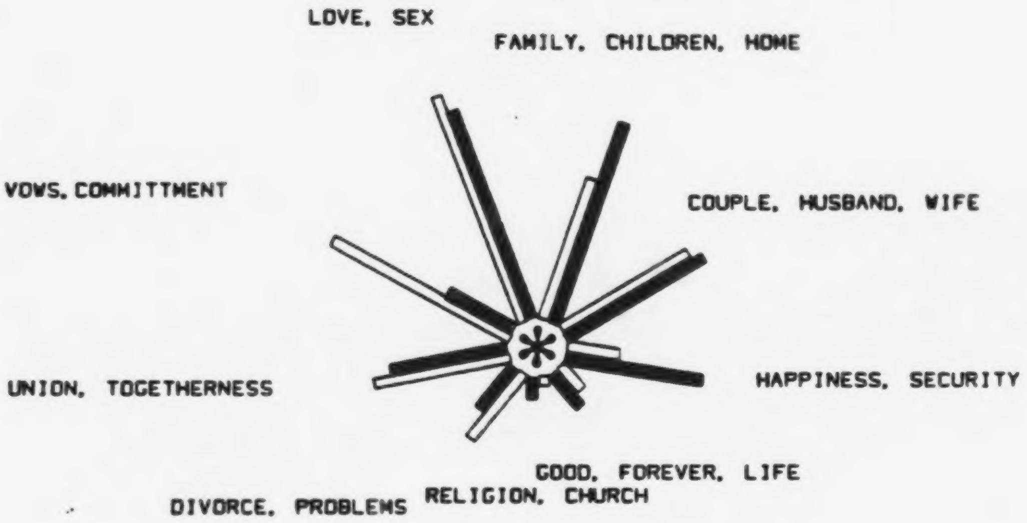
In the Mexican image the most salient attributes include such human and social qualities as love (amor), being good (buena), understanding (comprension), and sincerity (sincera). Mexicans also give salient attention to the role of woman in the context of family, as mother and caretaker of children. This role is salient in the eyes of U.S. Americans as well, but to a lesser extent than is the case with the Mexicans.

Both groups think intensively of marriage but pay somewhat different attention to the various attributes and characteristics of women. Work and intellect, which were salient attributes of man in the eyes of the Mexicans, are given considerable attention in the case of woman. There is here a particularly interesting difference compared to the Colombians who paid little attention to these qualities particularly compared to the attention given to appearance: beauty (belleza) and pretty (linda) representing particularly salient reactions. The issues of women's rights, liberation, and ERA received relatively little attention from the Mexicans.

A case can be made that the social personalism vs. individualism dimension, with its expressions of idiocentrism vs. alocentrism and active vs. passive styles of coping, is fundamental in explaining the frames of reference of Anglo and Latin Americans, which affect the sex roles as well. To establish substantial correlations between these dimensions and the trends across concepts will verify this assumption. Interest in and concern for others, the concern for society and humanity that social personalism implies, may have considerable advantages in interpersonal relations and in the relation of the sexes. At the same time individualism provides a strong force for economic development and technological achievements. On the other hand, the tight interpersonal relationships among Mexicans (and other Hispanic groups) may result in heavy influences by parents, male family members, and other authority figures leading to dependence and even to corruption (Diaz-Loving and Andrade, in press).

It may be considered proper to hypothesize that some differences between Colombians and Mexicans will be due to the greater modernization of the Mexicans. Again a measure of traditionalism or modernization included in further studies will permit to test this hypothesis. There may also be differences as a result of imperfect comparability in the two samples. There may have been a stronger church influence on the Colombian sample or those students may have come from a higher socioeconomic level. Mexican students, more than any other Latin Americans with the exception of Cubans, and possibly Brazilians, Chileans, and Argentines, come predominantly from working class families.

MARRIAGE



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 23.

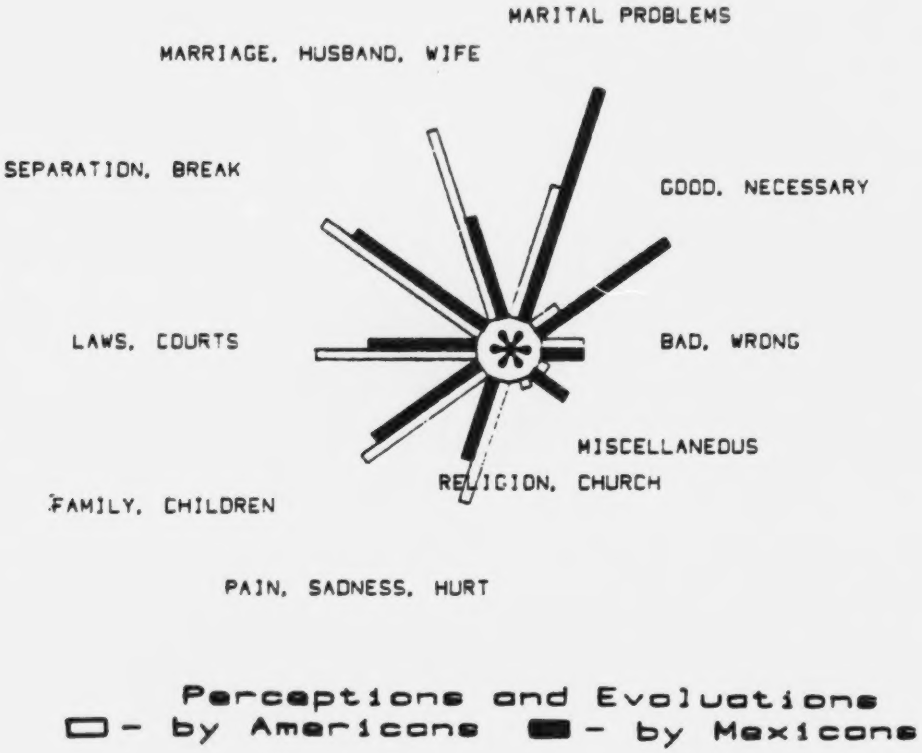
MARRIAGE/MATRIMONIO

There is little difference in the essentials. Both Mexicans and U.S. Americans agree that marriage is a union between man and woman, husband and wife. In terms of what designation the marriage partners receive, U.S. Americans think more of husband and, particularly, wife, while Mexicans and Colombians speak more of man and woman; this is probably just a matter of labelling, although the generally stronger U.S. emphasis on the husband-wife relationship was a constant pattern throughout the domain of family (Chapter 3). With regard to the affective content of the relationship, it may be worth mentioning, however, that love and sex are the dominant ideas for U.S. Americans, while in addition to love, union and understanding are the dominant ideas for Mexicans. Some of the relevant differences, such as the U.S. emphasis on togetherness and the Mexican emphasis on union, are discussed in Chapter 4. It is suggested that the U.S. notion of togetherness reflects a view of interpersonal relations in which the individuality of the partners is retained and emphasized. At the same time union implies a fusion of two persons without stressing their separate identities.

It is probably a reflection of the lower divorce rate that Mexicans show only a small fraction of concern with divorce as a possible future development, while this possibility looms large in the case of the U.S. Americans. The idea of children appears to be more dominant to Mexicans than to the U.S. Americans. We had found previously that, considering family and intramarital relations, Mexicans have consistently emphasized the parent-child relationship.

Based on the elaborate Mexican wedding celebrations it comes somewhat as a surprise that Mexicans give less thought to the wedding ceremony than U.S. Americans. The Colombians and Mexicans show close agreement except that the Mexicans place less emphasis on religion, but even more on family and children.

DIVORCE



For more information please turn to Appendix 1, page 24.

DIVORCE/DIVORCIO

While both culture groups emphasize separation, ending the marriage relationship, the various aspects of this process receive different attention. The Mexicans show more intensive preoccupation with the various causes of divorce. Among these, lack of understanding (incomprension) is in first place, followed by lack of love (desamor). From the U.S. American angle, hatred, adultery, and fighting appear to be similarly prevalent causes. The American group is particularly aware of the negative effects suffered by the family, especially the children. The human, emotional consequences are described more vividly and with more explicit compassion by the U.S. group; their most frequent reactions were sadness, pain, hurt, unhappiness.

The U.S. group is also more emphatic in its attention to the legal process involved in divorce. The court, the roles of the lawyers and judges, the alimony, the expenses, and the settlement are vividly in their minds. While some of these associations may come vicariously from television and other mass media exposures, other elements may have their origin in direct personal experience. The Mexicans mention most of these elements of the divorce process as well, although the overall attention they give them is markedly less. Interestingly, alimony, which ranks high in the U.S. interest, was not mentioned at all by Mexicans. While both groups show similar concern with the negative consequences of divorce, the U.S. reactions suggest a more direct involvement, more first-hand experience with the problem. One likely explanation is the lower divorce rate in Mexico.

Compared to the Colombians, the Mexicans stress more the necessity of divorce and characterize it also more as desirable. This is consistent with their stronger preoccupation with marital problems and greater modernization.

SUMMARY

Beyond the essentially common core the Mexicans and U.S. Americans show some characteristic differences in their views and feelings about love and sex, differences which in light of the previous results do not appear accidental. Love is naturally of high personal importance to both groups; to both it involves warm personal feelings, strong affective attachment primarily to family members and representatives of the opposite sex. The differences between Mexicans and U.S. Americans lie in the actual nature of affective attachment, its level of differentiation, and its application to particular people and groups. The findings provide new insights into how people feel about and relate to each other in two different cultural environments.

In its American conceptualization love is an emotional tie for which the individual feels a strong need or desire. When this personal desire is met, when the individual is loved, this is considered as the peak of satisfaction and happiness. From this perspective sex is a major component of love, if not its very root or core in a sense reminiscent of Sigmund Freud. To the Mexicans love is not only more affect-laden but it is more externally anchored and is characterized primarily by understanding which involves a readiness for empathy and acceptance.

While sex represents predominantly gender to Mexicans, it is more intimately related to love for U.S. Americans. Similarly, it is a source of fun and enjoyment, a source of pleasure and satisfaction to the U.S. group.

The images the two culture groups have of man and woman convey essentially similar trends about the culturally characteristic relationships between the two sexes. We found that U.S. Americans more frequently emphasize sexual identification and perceive a stronger contrast between the two sexes. They pay more attention to physical differences and are more inclined to see man in the role of husband and woman in the role of wife. They also capitalize more on attributes which differentiate man from woman: they see the man as leader and head and woman as a housewife, soft, warm, etc. Finally, the U.S. Americans tend to identify themselves more in terms of their sexual identity.

The Mexicans are, of course, also aware of sex differences but their approach shows some interesting contrasts. First of all, it is important to recognize that for Latin Americans sex means gender to a large extent. They think of people as feminine or masculine. These appelations correlate closely with sex but they refer primarily to personality attributes rather than to sex in a narrow sense. Mexicans are also more inclined to think in terms of parental roles (father-mother) rather than those of marriage partners. As already observed in the family domain, Mexicans show stronger concern with the parent-child relationship. They pay more attention to characteristics common to both man and woman and see both as good or bad as far as social moral qualities are concerned.

While the U.S. Americans see man primarily in contrast to woman, to the Mexicans the humanness in contrast to animal is the main dimension. Far beyond his maleness Mexicans view man in terms of his intellectual qualities, his rationality, and his work. Along humanness the central idea is that of the "person", one who is a part of such larger social units as community, society, and the world in the sense of mankind. The Mexican concept of person differs in several important and characteristic ways from the U.S. American concept of the individual. These differences bear closely on those discussed with regard to the culturally dominant patterns of interpersonal relations, including the somewhat different interpretation of love and friendship.

To U.S. Americans companionship is a close synonym for marriage. Fundamentally, they see in marriage a partnership between two people. Consistent with the findings on family and family roles, U.S. Americans emphasize the emotional ties (love, sex) in marriage and companionship substantially more than do the Mexicans. Again, for U.S. Americans husband and wife roles are more important while the Mexicans are preoccupied with the parent-child relationship and with father-mother roles, with special regard for the home and its important function as a social unit for nurturing and upbringing. Accordingly, in the perspective of the Mexicans marriage constitutes a union, and results in a unit, with child care and upbringing as a central function. With the U.S. Americans' emphasis on togetherness and the relationship of the two marriage partners, the affective ties naturally acquire vital importance. To the extent affects are frequently unstable or transient, an individualistic emphasis on affective ties between the marriage partners makes the stability of the marriage and the probability of divorce a function of the partners' success in maintaining mutually satisfactory affective ties. Indeed, U.S. Americans do see a much closer potential relationship between marriage and divorce. Since they view marriage as providing warmth, security, and sharing (i.e., an emotionally satisfying togetherness), divorce is not a welcome option for U.S. Americans, but it follows from their view of marriage that this alternative has to be taken seriously into consideration.

As an interesting and new insight the results suggest that along the dominantly individualistic (U.S. American) and social personalistic (Mexican) approaches to interpersonal relations, love appears in two main modalities. The love contingent on predominantly individualistic social relations as characteristic of U.S. society seems to have its primary roots in the autonomous self-anchored individual, his needs to develop and maintain positive and meaningful relations with others. Just as this situation creates a need for friendship, it creates a need for love. Since the satisfaction of this need is only possible under conditions of mutuality, since it requires a give-and-take relationship, it results in a search for external satisfaction. The object of this search is another individual with whom love can be mutually shared. With some simplification, in this individualistic paradigm love becomes essentially an instrument of internal need calling for external satisfaction.

The second paradigm, which appears predominant in the case of the Mexicans and particularly the Colombians, is characteristic of the person who invests love in others for their sake or for the sake of some common goals---family, children. This is not propelled by internal needs but by sentiments and interests anchored in the other person or in shared superordinate goals. Such an approach is consistent with the view of the other-directed personality.

CHAPTER 7

RELIGION, MORALITY

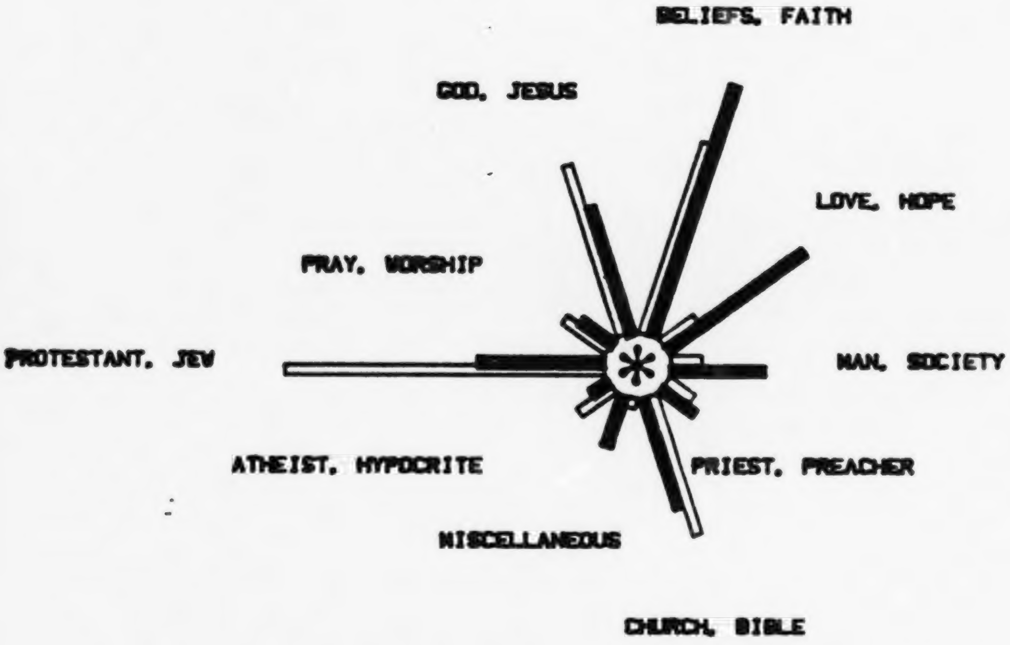
The gods and spirits of old mythologies as well as the spiritual and moral precepts of the world's contemporary religions naturally have a close relationship to people's world views and frames of reference. Since a person's relationship to the transcendental and supernatural is characteristically abstract, religions and ethical systems are particularly important sources of cultural differences.

The influences of Catholicism and Protestantism on the Hispanic and Anglo American cultures have received considerable attention from theologians, historians, and philosophers of culture and religion. The following analysis is neither historical nor philosophical but represents an attempt to find some empirical answers on how U.S. Americans' and Mexicans' views of religion compare. Our primary interest is naturally in some of the salient characteristics of their overall religious/moral frames of reference with direct bearing on personality organization and the dominant patterns of interpersonal relations.

Several leading psycho-cultural theories identify moral precepts like conscience and guilt as playing a central role in creating different personality types and in shaping people's social behavior. Rotter (1966) makes a distinction between inner-directed and outer-directed personality types. Mead (1953), Heller (1966), and Szapocznik (1978) have discussed analogous U.S. vs. Hispanic differences in terms of field dependence or independence.

An earlier comparison of Anglo American and Hispanic American culture groups (Szalay et al., 1978a) did produce similar empirical evidence which has underscored the distinction between inner- and outer-directedness. Since this distinction received considerable attention, the following analysis will seek some further clarification by including into our consideration such key notions as guilt, conscience, and morality. This analysis will also include an examination of how Mexicans compare to U.S. Americans and to what extent their meanings of concepts relevant to personality organization may reveal different patterns of organization.

RELIGION



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 25.

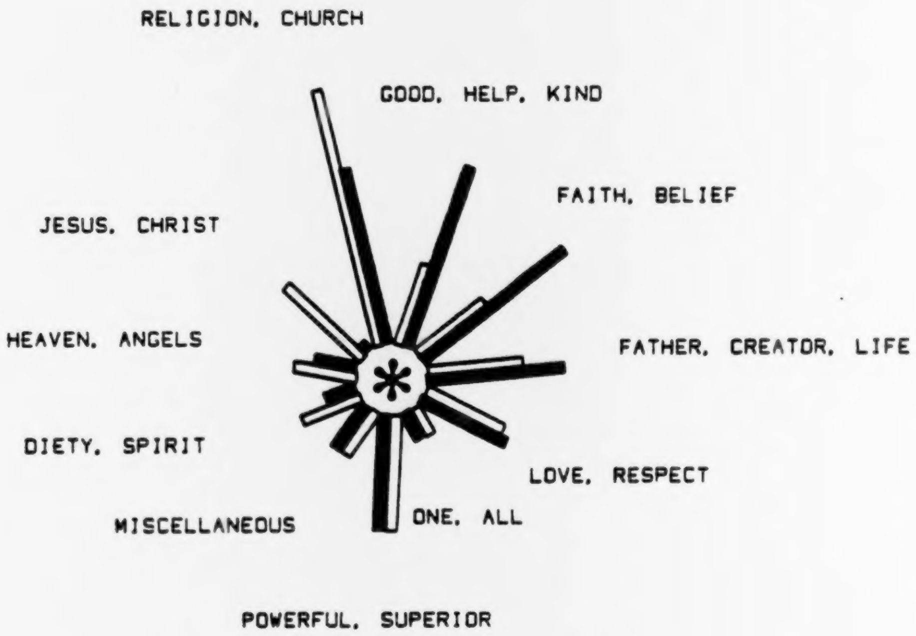
RELIGION/RELIGION

To U.S. Americans religion refers primarily to established denominations such as Catholics, Jews, Protestants, including a broad variety of cults and sects. This reflects a pluralistic religious philosophy and diverse cultural experiences. The amount of attention given to specific denominations is generally proportionate with the size or importance of particular religions in the United States. The U.S. Americans think also more intensively of such tangibles as church and Bible, places and forms of worship, and of the activity of worship and prayer in general. Americans also express more skeptical or critical attitudes, as conveyed by reactions such as "bad" and "crutch."

The Mexicans show a somewhat different focus of interest. In the minds of both groups similar weight is given to faith (fe) and belief (creencia) but the Mexicans place more weight on the moral and affective content of religion, love (amor), and understanding (comprension). This is quite consistent with our observation in the context of GOD that Mexicans place more emphasis on affective, personal rapport. From the Mexicans' perspective, religion appears less as a matter of personal choice or a matter of private decision regarding how to shape one's relationship with God. Instead it appears to be a broad existential involvement, which is both emotional and intellectual. It directly affects one's personal values and relations with others. The source of this socially oriented and moral view of religion probably stems from a Catholic tradition which does not separate church but encompasses religion as a part of the broad frame of reference affecting every aspect of human existence. The Colombians, like the Mexicans, think more of religion and God in the context of persons (personas), family (familia), society (sociedad); both groups show more affective, emotional involvement.

When highschoolers in Illinois and Mexico responded to the concept religion through Osgood's Semantic Differential, the affective meaning of religion appeared equally good and potent but the concept was significantly more dynamic for the Mexicans. The Mexicans also agreed more among themselves on its meaning than Americans, who as observed before, have a more diversified meaning of religion. Americans have revealed a more abstract and impersonal view of religion. For Mexicans religion has a meaning closer to life and existence.

GOD



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 26.

GOD/DIOS

The differences which emerge between U.S. Americans and Mexicans in their subjective images of God may not be altogether surprising to those who are well acquainted with both cultures. Once these differences are identified they can be rather readily explained by the background and experiences of the two groups compared. The U.S. American image of God includes Jesus Christ, the Lord, a supreme being, a spirit who is in Heaven, who is central in religion, in the Bible, and who is worshipped in church.

Most of these elements are present in the Mexicans' image of God as well, but their focus of attention is markedly different from the U.S. Americans. Mexicans perceive God as a superior and supreme (supremo) being endowed with power (power) and strength (fuerza), characteristics stressed more by the Mexicans than the U.S. Americans. God is viewed as the creator (creador) and the father* (padre) of man, an omnipotent, omnipresent source of existence or being (ser). Parallel to these superhuman attributes, the Mexicans project strong human and social qualities into divinity. While both groups think of the goodness of God as a salient quality, Mexicans stress such additional qualities as helping (ayuda), understanding (comprension), fairness (justo), and being a friend (amigo). This conveys a sense of closeness combined with strong emotional identification, love (amor) and understanding (comprension). Love is also a salient element in the U.S. Americans' image of God, but compared to the Mexicans the affective elements are less dominant. While U.S. Americans tend to perceive a more private one-to-one relationship with God, for Mexicans God is characterized by human qualities with stronger interpersonal, social implications.

The subjective meaning of God through the Semantic Differential is very similar to Illinois and Mexico highschoolers. The affective synonyms of love, freedom and knowledge and the antonyms of sin, pain, and fatalism are identical. In this case the AGA technique has shown itself more discriminating than the Semantic Differential.

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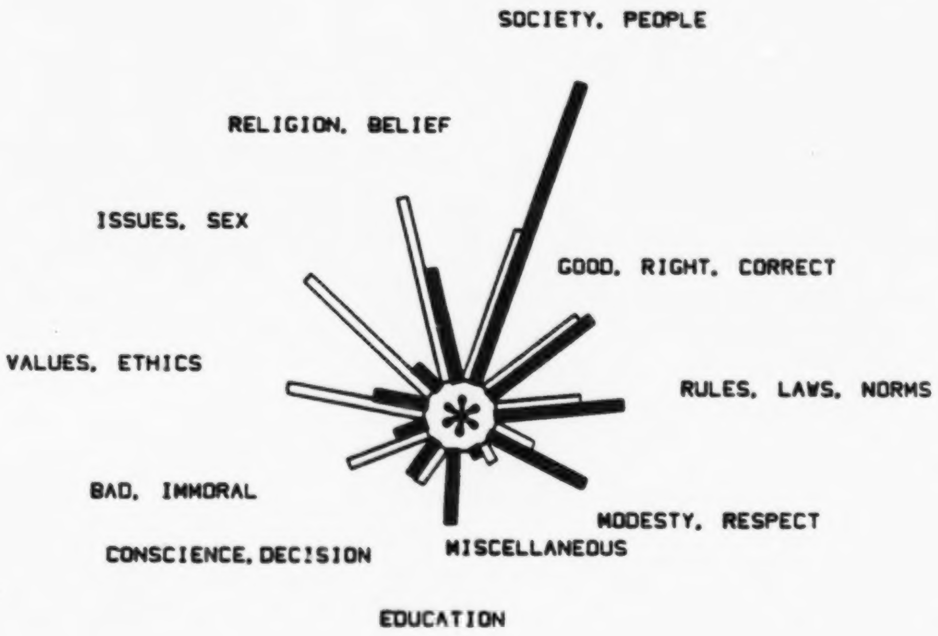
*The Mexican references to father are somewhat ambiguous in the sense that some of our respondents may have had the Pope (Papa) rather than father (papa) in mind.

MORALITY



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 27.

MORALITY/MORALIDAD

From the U.S. American cultural perspective morality is essentially a matter of making a proper choice between good and bad, right and wrong, virtue and sin. While Americans give both positive and negative alternatives similar consideration, Mexicans emphasize nearly exclusively the positive ideals and virtues. Along a pragmatic, problem oriented approach Americans view morality in the context of practical problems which involve moral issues. Here sex is the main context; they mention problems of sexual mores, marriage, problems of life and death, drugs, etc.

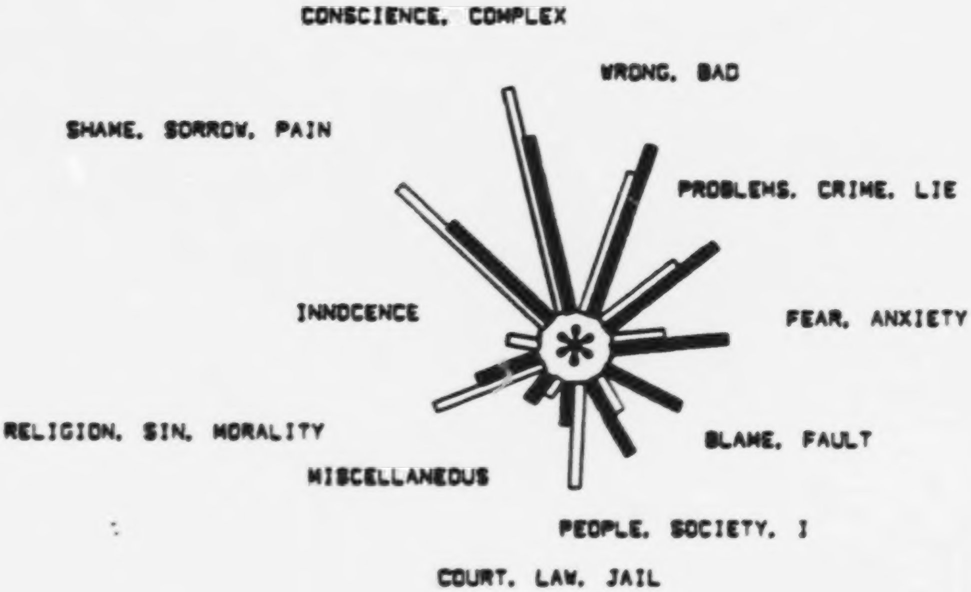
Both U.S. Americans and Mexicans see a close connection between religion and morality, with strong U.S. emphasis on church and the more tangible elements of religion: e.g., the Bible. There is also an agreement by both groups on the central importance of ethical and moral standards, rules and principles.

Compared to the strong U.S. emphasis on practical moral issues and problems, to the Mexicans morality connotes more intensively virtues and high ideals. Particularly salient are those values and virtues with social implications, ones that require the denial of self and the recognition of others: e.g., trust (confianza), respect (respeto), honesty (honradez), respect (respeto), and responsibility (responsable). (In Spanish "honestidad" may mean both honesty and modesty and even chastity in its sexual connotation. Here we have translated "honradez" as honesty and "honestidad" as modesty. It should be mentioned, however, that these word choices are rather ambiguous.)

U.S. Americans tend to emphasize morality as a function of individual choice and conscience, while the Mexicans think of morality as the virtue of a social person who is considerate and understanding of others. Along with their emphasis on ideals guiding human behavior, Mexicans think more of morality as a matter of ethics (etica), education (educacion), and ethical conduct (conducta, comportamiento). To U.S. Americans with their emphasis on the inner-directed autonomous individual, morality is more a matter of individual conscience, standards and judgment. Even when compared with Colombians, the Mexicans stress society, family, friends more, concentrating their attention on the human and social dimensions.

As far as the intensity with which morality is adhered to, Mexicans appear close to Americans as shown in Osgood's (1971) "moral polarization scale." Where morality is exerted is different,but the strength of the concept is similar.

GUILT



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 28.

GUILT/CULPA

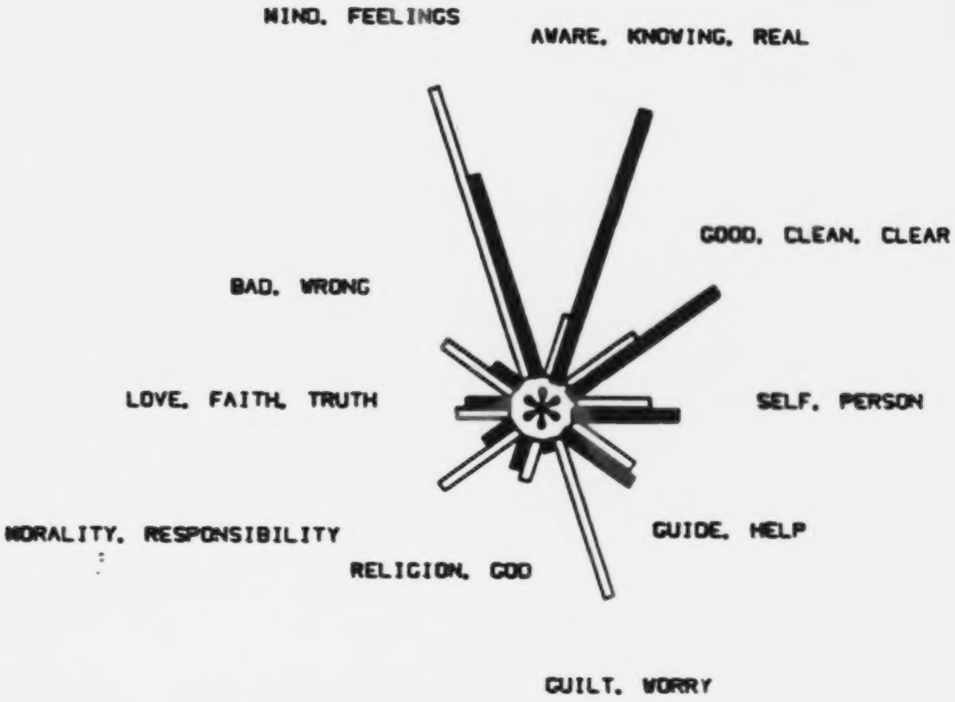
As the substantially higher dominance score indicates, guilt is a more dominant theme to U.S. Americans than to Mexicans. The U.S. group regards guilt much more as a legal matter, such as judgments passed by a court. The U.S. group's view of guilt is also more a matter of criminal behavior. As a consequence, the U.S. Americans also give intensive consideration to legal perspectives: court, punishment, and jail. Most of these differences follow from the predominantly individualistically based notion of guilt of U.S. Americans, which is shared only to a limited extent by Mexicans.

From the U.S. perspective guilt is predominantly an individual's subjective reaction to his own conscience. To Mexicans guilt is more a question of making a mistake (error), failing to meet responsibilities, which is followed by external blame and shame. To Americans guilt leads to internalized feelings of shame and remorse, resulting from a personal moral judgment of conscience, of being bad and wrong. Following this rationale, the most salient U.S. reactions deal with the negative feelings resulting from a sense of guilt, such as anxiety, fear, hurt, pain, as they accompany certain choices recognized internally as bad and wrong. Consistent with this view is the strong U.S. disposition to see guilt in relationship to sin and to associate it more intrinsically with religion.

There are two main areas of difference between the Mexicans and the Colombians. The Colombians show more preoccupation with the legal perspectives and consequences: judge (juez), law (ley), and jail (carcel). At the same time the Mexicans consider more the moral dimension: bad (mala), wickedness (maldad).

In agreement with the AGA results, the Semantic Differential results show the concept of guilt to be equally bad and dynamic but much less powerful in Mexico than in the U.S. While among the subjective synonyms for the Americans we find shame, for the Mexicans there is anger, clearly referring to some institution or person that should be blamed for being guilty. Among the antonyms for the Americans there is the self. They clearly do not want to harbor guilt. Other antonyms are love, courage and laughter. Antonyms for the Mexicans are: Devotion, sympathy, love and happiness.

CONSCIENCE



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 29.

CONSCIENCE/CONCIENCIA

Conscience is an internal guide as well as a quality of self awareness for both U.S. Americans and Mexicans. Yet there are some characteristic differences in their cultural views and conceptualizations of conscience which bear on its nature and functioning as a guiding mechanism.

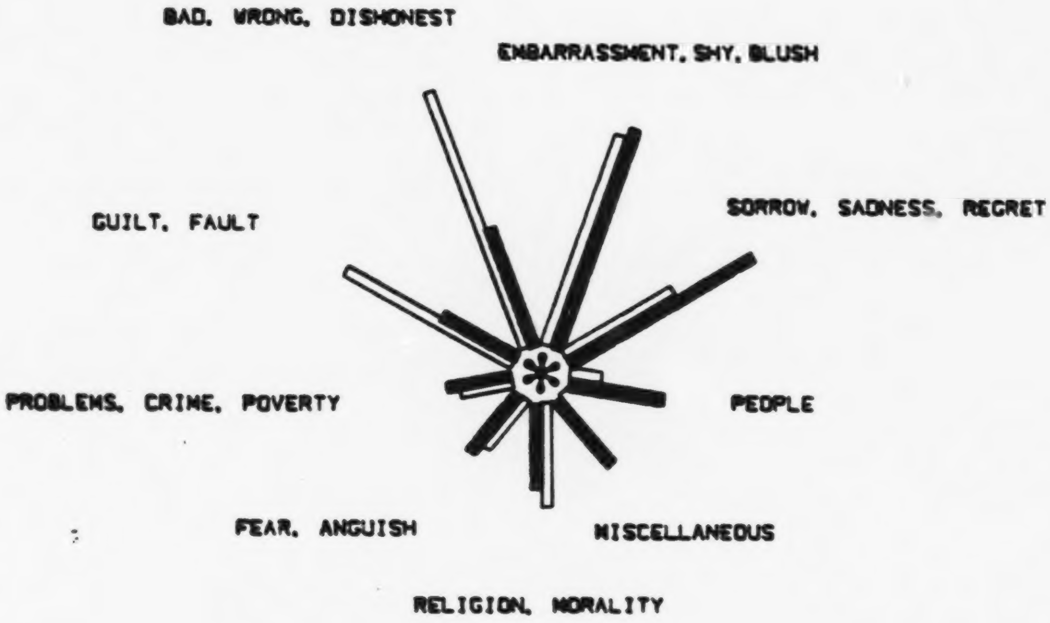
In the case of the U.S. Americans this internal guide involves a duality, a juxtaposition of two main elements, one represented by the ego or self and the other by a guidance or control system which is reminiscent of the Freudian superego, or what is frequently referred to in more simple terms as guilt. In this view conscience has a judgmental function which tells the individual right from wrong. Inherent in this view is the rationale that the individual should pay close attention to his conscience, follow its lead and obey its voice. While it may not always be followed, conscience has the potential to exert various degrees of control over the individual's behavior. If disregarded, it is likely to be followed by feelings of guilt and worry, which receive special attention from Americans.

The Mexicans view conscience as a personal quality, a source of tranquility (tranquilidad) and peace (tranquildad). Conscience reflects the goodness of the person. The Mexicans'notions of a bad conscience and guilt are almost nonexistent when compared with the U.S. American group. Mexicans assume that conscience affects thinking (pensar), reasoning (razonamiento), and understanding (comprender); knowing (conocer) and understanding play a particularly important role. These qualities are overtly manifested and readily apparent in someone said to be a person of conscience. In this sense conscience is not a focal point or object of interaction with the self but rather an inner quality revealed by one's way of thinking in personal life and social interactions. Conscience implies responsibility to others.

In general, conscience appears to Mexicans as well as to Colombians more as a spiritual, even transcendental-religious quality of the person, while to U.S. Americans it is a psychological entity, a guiding mechanism involved in the personal decisions of the individual.

Social consciousness and conscientization are flags repeatedly waved by newspaper editorialists and particularly by leaders of syndicates and student leaders in Mexico. That consciousness, beyond its more cognitive connotations, is often external to the individual can be seen even in the Spanish language. If a Mexican child breaks mama's favorate flower vase, he will say "se rompio"---it broke itself! No such idiomatic escape is available to the Anglo American.

SHAME



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 30.

SHAME/VERGUENZA

For both culture groups shame has a strong negative connotation, but the U.S. American reactions convey stronger moralistic undertones; Americans see shame in close connection with wrong and evil. Also, to Americans shame stands in close relationship to guilt and bad conscience; it appears as a natural consequence of wrongdoing, immorality, or sin. These contexts are recognized as sources of personal embarrassment and remorse.

For Mexicans shame has apparently little relationship to guilt and is less related to conscience than it is for U.S. Americans. Shame appears for them to stem from an event or condition beyond the person's control which becomes a source of sadness (tristeza), sorrow (pena), fear (temor), and anguish (angustia). The specific sources of shame mentioned by Mexicans include robbing and thievery. This may explain why the Mexicans mention sorrow and anguish and other psychological and emotional reactions accompanying shame. These consequences appear to be beyond the influence of the individual and their roots apparently have stronger foundation in the Mexicans' preoccupation with the social consequences rather than the individual's own conscience. "Es una verguenza"---It is a shame---often refers to happenings affecting the family, the society, or the nation.

These U.S. and Mexican differences are reminiscent of the distinction introduced some forty years ago by Ruth Benedict (1946), who has divided people into two main groups: shame cultures and guilt cultures. With little emphasis on conscience or the causes of guilt, the Mexicans are more preoccupied with the observable act (e.g., theft) which then becomes a source of personal pain and tribulation due to a predominantly social humiliation. The Colombians views are closely related to the Mexican, with more emphasis, however, on inner sorrow but less on the external manifestations of shame and embarrassment.

That "shame" is a different concept in Mexico and the U.S. is clearly shown by the Semantic Differential results in the previously mentioned highschoolers. They not only disagree more on its subjective meaning but to Mexicans it is less meaningful and less bad than for the Americans. Where the polarity becomes obvious is in the concept of pride, which was quite antonymic of shame for Americans while it was the closest synonym for Mexicans. To show pride or arrogance was the worst sin among the Aztec people. The Mexican Mestizo and Indian of today will still tend to insist that they are incapable and little to avoid the terrible, satanic sin of pride. Even distinguished Mexican scientists and professionals today may start their lectures minimizing their accomplishments. In Spanish (as in Chinese) one of the worst possible insults is for one person to tell another that he or (much worse) she has no sense of shame. To call someone a "sinverguenza" has about the force of "son-of-a-bitch" (and is occasionally translated that way). It implies that the person is no better than an animal and reflects on the honor of his parents. Shame was probably rated as less bad by Mexicans in the above study because having shame indicates that the individual is not wholly bad (i.e., sinverguenza, without shame).

SUMMARY

Our summary of Mexican and U.S. American subjective views of religion and morality focuses on three main subjects: (a) trends reflected by the cultural views of religious themes, (b) trends shown by moral themes, and (c) moral precepts and social control.

The U.S. American views emerging from the analysis reflect an approach to religion based on free choice and individual decision accompanied by an intensive awareness of religious pluralism. This underscores their private, individualistic relationship to religion in general and to God in particular. Whether due to a general trait of practical orientation or to an emphasis on personal decisions, U.S. Americans pay more attention to certain tangible manifestations of religion, i.e., specific denominations, churches, activities, and prayer. With regard to God, they stress denominations, Jesus, Bible, heaven, devil, and other details learned through religious instruction. A sizable element here is the recognition of deity and spirit with a supernatural but perhaps more erudite-intellectual note, at least compared to the Mexicans.

The Mexicans' approach is more affect-laden with more emphasis on love and understanding. They consistently stress faith and belief and convey a view of universality, Catholicism, with little attention given to alternatives. God appears from the Mexican perspective both as an almighty and supernatural being and as a loving father and friend. This more uniform, homogeneous view of religion by Mexicans who hardly mention choices and alternatives, is probably the consequence of the dominance of a single main denomination, Catholicism, in their cultural environment. In agreement with the Catholic view, there is also a strong Mexicans emphasis on the very human, social characteristics of God as the ultimate source of help and understanding.

The above differences in religious frame of reference tie in closely with the Anglo and Hispanic cultural views on conscience and morality. Conscience is a particularly central concept in the U.S. American view of morality. It is perceived by the U.S. American group as a guide, a voice which directs behavior by dictating choices between right and wrong. Decisions must be made according to one's moral and religious standards. If the choice or action is wrong, the conscience is filled with guilt, but in either case, the decision has been an individual one.

To have a conscience implies to Mexicans that one knows what is right and will do it. They make practically no reference to guilt or to the question of choice. Conscience for them is a personal disposition to do the right thing, even in the face of conflicting forces or pressures. This disposition is closely related in their mind to honor, faith, and virtue. It is founded in knowledge and conveys social consensus, experience, and moral principles.

There is a particularly close relationship between morality and conscience for the U.S. American group. The conscience is at the very center of both religious and moral considerations. This explains why morality carries a great deal of religious content for the U.S. American group. Morality, too, involves the judgmental process of deciding between good and bad, right and wrong. To the Mexicans morality is more a disposition to recognize and do what is good or more precisely what is recognized as such by others, i.e., their family, community, etc. For them, parents, society, and education are important resources for the development and maintenance of this disposition which is characteristically social. The resulting concept of morality is an essential part of the group's social frame of reference and is the main determinant of the Hispanic notion of responsibility in which there is a special emphasis on duty, obligation, and work. Probably few U.S. Americans would deny that morality is influenced by social learning, but it is interesting that their notion of morality brings out little sign of this awareness.

These differences in the cultural views of conscience and morality are supported by the differences observed in the Mexican and U.S. American meanings of shame and guilt or what may be identified as the culturally characteristic control mechanisms.

The U.S. control mechanism has been characterized as a guilt based mechanism. Guilt is the sanction of the conscience of the autonomous individual who has been brought up to use certain principles and standards in deciding what action to take; guilt arises when the person decides to go against the internalized moral values, the norms dictated by conscience. The U.S. meaning of guilt gives considerable empirical support for this mechanism. U.S. Americans view guilt predominantly as a reaction of conscience to a wrong decision or action. It is a negative feeling of fear, anxiety, and worry accompanied by a personal sense of shame and remorse. To the Mexicans guilt is accompanied by internal remorse and external blame.

While the U.S. Americans attach heavy negative consequences to guilt, the Mexicans show an analogous but even heavier concern with negative consequences---i.e., sorrow, fear, anguish---in the context of shame. As another important difference, shame is more internal guilt and conscience related for U.S. Americans, while it is more external and social fault-blame oriented for the Mexicans.

As reviews of research on the comparative study of U.S. and Hispanic American psycho-cultural characteristics indicate (Wagner and Haug, 1971; Lisansky, 1981), there is a great deal of criticism that the comparisons are frequently stereotypical and value laden,and biased in favor of the U.S. American culture. Nevertheless, the above findings lend substantial empirical support to the distinctions made by several researchers who have addressed the question of Hispanic and Anglo American psycho-cultural similarities and differences. Some authors contrast the field independence of the U.S. Americans with the field dependence of Hispanic Americans (Ramirez, 1976; Szapocznik, 1978; Mead, 1953). In several replications where the Individually Applied Witkin's Embedded Figures plates were given to school children, it was found that regardless of sex, age and socioeconomic class, Americans scored higher in field independence (Holtzman, Diaz-Guerrero and Swartz, 1975). Others stress the differences between individualistic U.S. American and collectivistic Hispanic value orientations (Kluckhohn and Strodtbeck, 1961; Heller, 1966). It is also quite common to contrast U.S. individualism with Hispanic personalism (Fitzpatrick, 1971; Diaz-Royo, 1974; Magaffey and Barnett, 1962).

Beyond supporting the reality of a dichotomy we prefer to label U.S. American individualism and Mexican Hispanic personalism, the findings offer new insights into how religious/moral precepts differ along this fundamental dichotomy. These differences also give insights into two main mechanisms of social control supporting a distinction introduced originally by Ruth Benedict (1946):

> ....Americans are members of a guilt culture; they foster a sense of individual responsibility---a need to follow one's own interests, beliefs, and standards. The point of reference here is entirely internal---the voice of one's own conscience. When personal decisions and actions do not conform with these internal norms and standards, the conscience produces feelings of guilt.
>
> In "shame" cultures people use the shared norms, values, and interests of their reference group (family, clan, nation) rather than their own conscience as a guide to acceptable behavior. To them conscience and guilt have less meaning; the sanctions they try to avoid are public shame or losing face as a consequence of their failure to conform to the standards of the group.

The U.S. concept of guilt and the Mexican concept of shame support this distinction. But more importantly and conclusively, the findings show with considerable consistency how other critical concepts such as conscience, morality, and religion fit in with and support this distinction. Riesman's (1950) characterization of the inner-directedness of the U.S. Americans in contrast to the outer-directedness of traditional cultures or Rotter's (1966) distinction of "internal" versus "external" locus of control involve essentially the same duality in social control mechanisms. While our assessment does not tell how these different controls develop, the literature on child socialization is quite rich and conclusive on this point. Mead (1953), Ramirez (1976), Landy (1959), Triandis (1981) as well as several other researchers point out that U.S. American children are trained predominantly for competitiveness, self reliance, and self assertion while Hispanic children are taught the importance of warm interpersonal relations, harmony, cooperation, and sensitivity to the needs and feelings of others.

CHAPTER 8

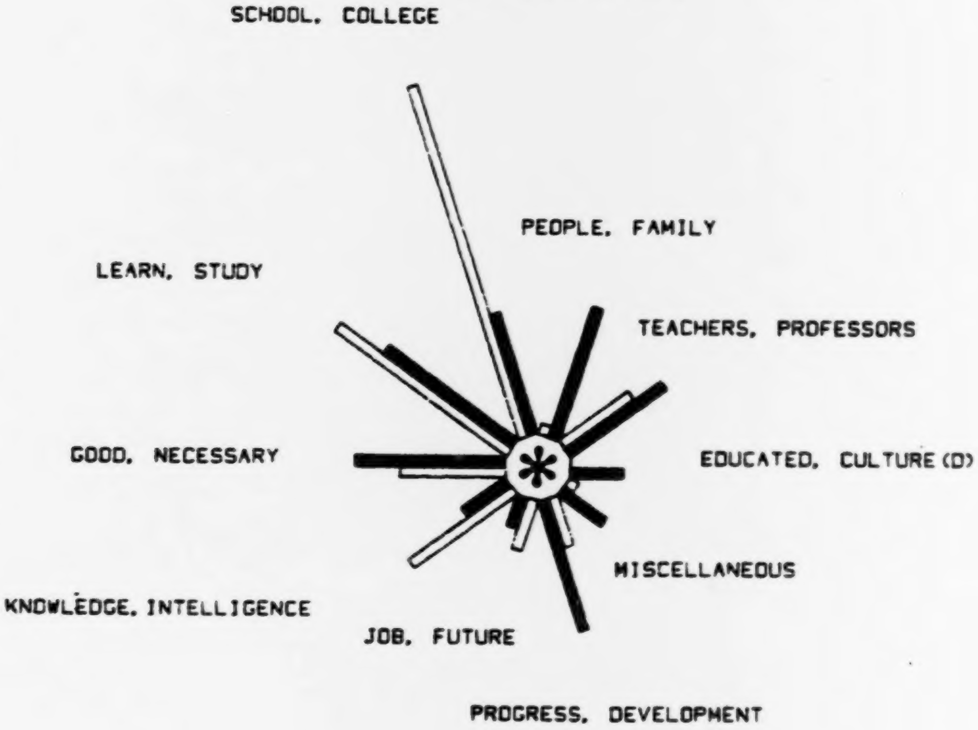
EDUCATION, UPBRINGING

American cultural anthropologists like Kluckhohn and Strodtbeck (1961) and Mead (1953), together with scholars of Hispanic background such as Diaz-Royo (1974) and Landy (1959), agree about several important differences between the U.S. and Hispanic approaches to education and upbringing. Some of these variations come from different philosophies and principles about children and childrearing. The American view stresses the autonomous individuality of the child and regards upbringing as a process of promoting physical and intellectual development, being careful to avoid interfering with the individuality of the child or imposing constraints and restrictions which would affect his or her autonomy. The dominant Hispanic view of the child is that of a person in the process of development and limited in his or her capability to make independent decisions. Upbringing involves the use of external influences and discipline to shape the child into a mature human being to fit the norms and expectations of the community. This approach places a strong emphasis on upbringing as a process of inculcating ethical norms, social values, etc. While these divergent philosophies are broadly discussed in the literature, it remains uncertain how they affect personality development and to what extent they are applicable to our present U.S. and Mexican comparison.

Previous investigations with Hispanic samples in the U.S. (Szalay and Brent, 1967; Szalay et al., 1976) have supported the observations of numerous Hispanic researchers that Hispanic Americans have a stronger interest in socializing the person along behavioral norms like politeness with strong emphasis on warm interpersonal relations.

U.S. Americans, on the other hand, view schooling mainly as the acquisition of knowledge and the development of marketable skills. Educational goals aiming at value socialization or the transmission and enforcement of norms are frequently questioned based on concerns to not interfere with the independence and individuality of the child. The more traditional Hispanic/Latin American approach to education is often criticized (Kagan, 1977) because it is viewed as promoting control and conformity. The literature generally suggests that while the U.S. emphasis on education is more narrowly focused on the acquisition of knowledge, for the Hispanic Americans education involves a broader process that includes moral, behavioral, and other dimensions of socialization.

EDUCATION



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 31.

EDUCATION/EDUCACION

The Americans and Mexicans are in fundamental agreement on three dominant parameters of education: It involves attending schools of various types, a great deal of learning and studying, and being taught by teachers and professors. Even within this consensus, Americans place considerably more weight on the various schools, from primary or elementary schools to colleges and universities.

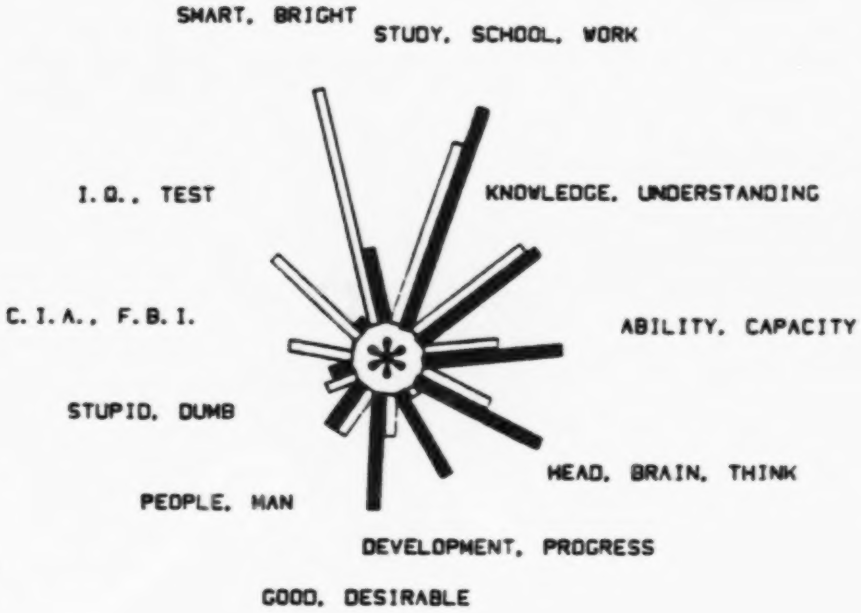
Knowledge and its acquisition emerge as particularly important from the American perspective. This goes along with their emphasis on intelligence and their strong recognition of education as good, necessary, important, and needed. Their attention to degrees and diplomas reflects a personal interest in tangible results.

Compared to the Americans, Mexicans as well as Colombians think of education in broader human perspectives. Their stronger references to parents (padres), children (ninos), and family (familia) suggest that education for them begins in the family with the parents and other family members as primary teachers. The connection of education with culture (cultura) and behavior (comportamiento) conveys that they think of education in a broader behavioral sense of upbringing and socialization as discussed by Romano (1968), Madsen (1972), and others. While Mexicans also consider education as good (bueno) and necessary (necesario), their references to progress (progreso), excelling (superacion), and development (desarrollo) suggest a concern which beyond personal consequences has some broader social consequences and implications.

Most of the similarities and differences between American and Mexican students are supported by the Semantic Differential results on high-schoolers in Illinois and Mexico City. The closest subjective synonyms of "education" (among concepts referring to institutions) were "university," "law," and "United Nations" for Americans and "marriage", "patriot," "school" and "library" for Mexicans. The antonyms were the same for both groups: "divorce," "prison," and "war." This frequently referred to, unpublished study also probed the concepts of "teacher," "school" and "university." The concept of "teacher" and "university" was equally evaluated by Americans and Mexicans, but the Mexicans saw them as more powerful and more active. "School" was equally powerful but Mexicans evaluated it more and saw it as more active.

The only substantive difference observed between the Mexicans and Colombians was in the context of studying and learning. It is interesting to observe that the U.S. and Mexican students place more emphasis on books and reading as a resource, while the Colombians stress the process of studying (estudio). This probably reflects differences in actual practices. While in Mexico and in the United States individual reading and research are encouraged, according to Colombian educators, rote learning and memorizing are more prevalent requirements in the Colombian schools.

INTELLIGENCE



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 32.

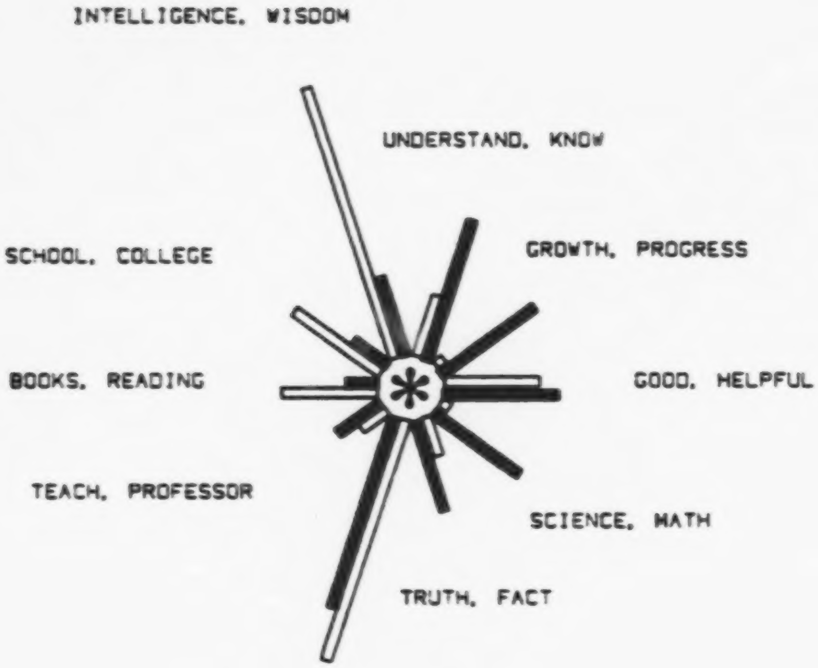
INTELLIGENCE/INTELIGENCIA

To be intelligent and smart is an attractive quality bearing on learning, education, and school performance. The acquisition of knowledge is relevant to the interest of all three student groups compared. Smartness and brightness seem to be particularly highly valued by U.S. Americans. This goes hand in hand with the observation that knowledge has both high prestige and high practical value to U.S. Americans. Since the acquisition of knowledge as a base of intellectual performance was found to be closely related to schooling, it is not surprising that U.S. Americans also stress schools and the educational process in the context of intelligence.

Parallel to a strong interest in knowledge, the Mexicans and particularly the Colombians emphasize understanding (entender). Beyond intellectual elements this understanding involves predominantly a personal attitude with strong affective overtones reminiscent of friendship and empathy (see Chapter 4). These human, social considerations are salient to the Hispanic/Latin American groups even in the context of intelligence. References to man (hombre, humano) convey the view that intelligence is a human quality recognized as good (bien) and desirable (deseable).

While Americans are used to the practice of intelligence testing (they think in terms of I.Q. and relate intelligence to the functioning of the brain), to Colombians it is primarily a capacity (capacidad) and mental faculty (facultad) considered as a valuable gift. An important application of this capacity in the Mexicans' and the Colombians' view is again in development (desarrollo), progress (progreso), and in the human and social objectives which were observed in a broad variety of contexts to play a dominant role in their way of thinking.

KNOWLEDGE



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 33.

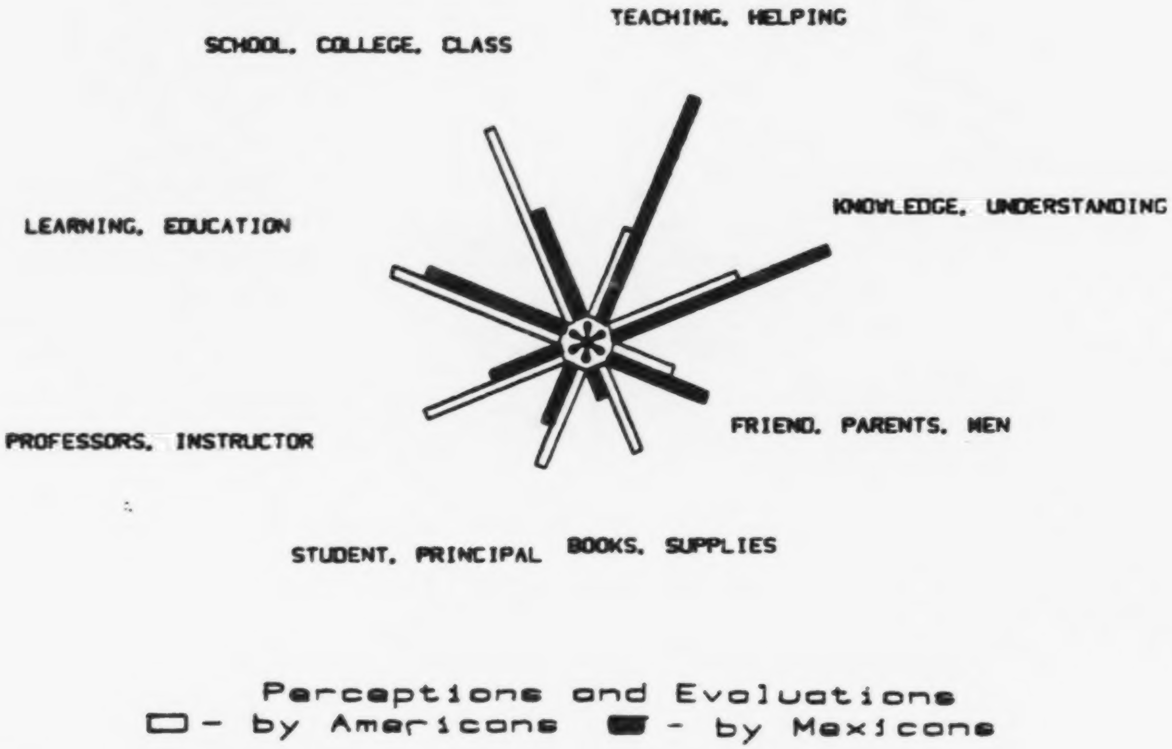
KNOWLEDGE/CONOCIMIENTO

The U.S. group sees knowledge in a particularly close relationship to people's intellectual abilities, i.e., their intelligence and wisdom. Intelligence is a relatively new concept, particularly in terms of its psychological assessment, that is, its measurement by specialized tests. Since the history and application of intelligence tests are predominantly American, a stronger U.S. emphasis on intelligence is not surprising. The predominance of related synonyms indicates, however, that this U.S. emphasis is broader and more general. Knowledge is very closely connected to education, probably because the U.S. American meaning of education is closely synonymous with the attendance of school.

The acquisition of knowledge through study (estudio), learning, and knowing (saber) appears to be more dominant to the Colombians; it receives somewhat less weight from the Mexicans. The Mexicans emphasize specific subjects such as science (ciencia), mathematics (matematica), and history (historia); the Colombians emphasize the university (universidad), science (ciencia), and philosophy (filosofia), while to Americans school and college are more salient. The explanation for these latter differences may come from the U.S. system of organizing and labeling schools of various types and levels. The Colombian concept of university encompasses institutions of higher learning labelled in the United States as universities as well as colleges (there is no such distinction among these institutions in Mexico or Colombia). The U.S. students speak more of books and reading, probably because more importance is given in the United States to individual reading and inquiry, and to an individualized learning process.

The Mexican tendency is not as strong as the general Colombian tendency to emphasize the human dimension. This becomes apparent in the present context by references to person (persona), man (hombre), friends (amigos), etc. Yet, this tendency is stronger than the U.S. Americans'. Mexicans also convey again a stronger disposition to relate knowledge to the broader national issues of progress (progreso) and development (desarrollo).

TEACHER



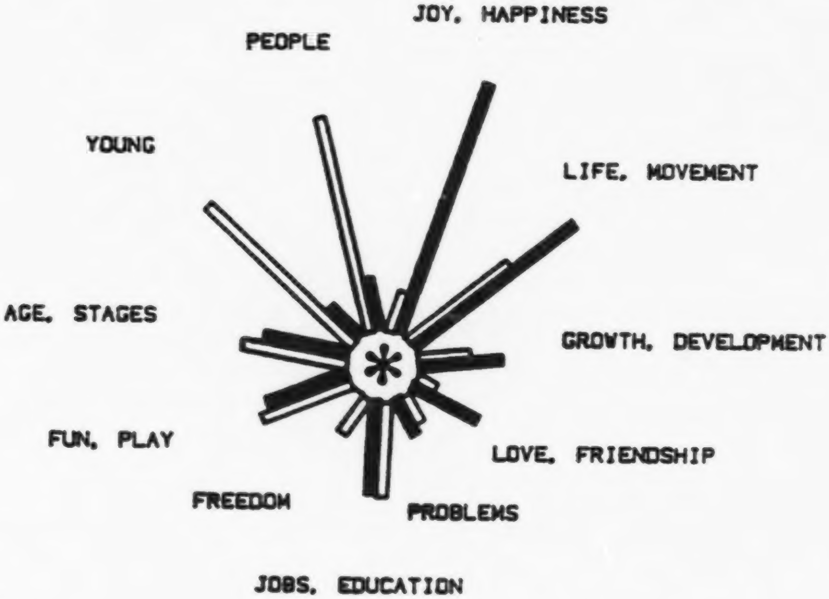
For more information please turn to Appendix I, page 34.

TEACHER/MAESTRO

The image of teacher contains similar elements for the three groups compared such as being the main representative of the school, and being instrumental in learning and education, in teaching and helping. The main difference is again that the U.S. group shows a narrower focus on the teacher's characteristics and technical functions, while the Mexican students see the teacher from a less technical, more human angle. U.S. Americans view the teacher as part of the school, as one who facilitates learning, as an instructor or professor whose most salient nexus is with the student, and whose most critical characteristic is to be knowledgeable. Their image includes elements of the school environment---books, class, board, chalk, etc.

The Mexican as well as the Colombian students' image of the teacher is more personal. In addition to the main task of teaching (ensenanza), a great deal of attention is given to helping (ayuda) and guiding (guia). While the "maestro" can be a prophet to the Colombians, both the Mexicans and Colombians identify teacher as a friend. The Mexican students emphasize that teachers are good (buenos), capable (capaz), and fair (justo). Contrary to expectations based on the literature, there is little indication of social distance. For instance, references to respect (respeto) and authority (autoridad) do not exceed those by the U.S. students. By speaking of scolding (regana), punishment (castigo), and bad (malo), the Colombian students actually convey a more critical attitude towards the teacher than do the U.S. Americans. In view of the frequent characterization of Hispanic cultures as being authority-oriented, the relative lack of distance is rather interesting. At the university level, Colombian students, especially graduate students, sometimes address their teachers by their first name.

YOUTH



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 35.

YOUTH/JUVENTUD

Along the broad cultural trends observed, U.S. Americans emphasize here children and kids, boys and girls, and play and fun. Mexicans and Colombians view youth along their general concerns with affective ties, i.e., love (amor) and friendship (amistad). There is a general emphasis on life as a source of joy and pleasure (alegria), fun (diversion), and parties (fiestas). In the context of youth only a few specifics emerge but they are rather characteristic.

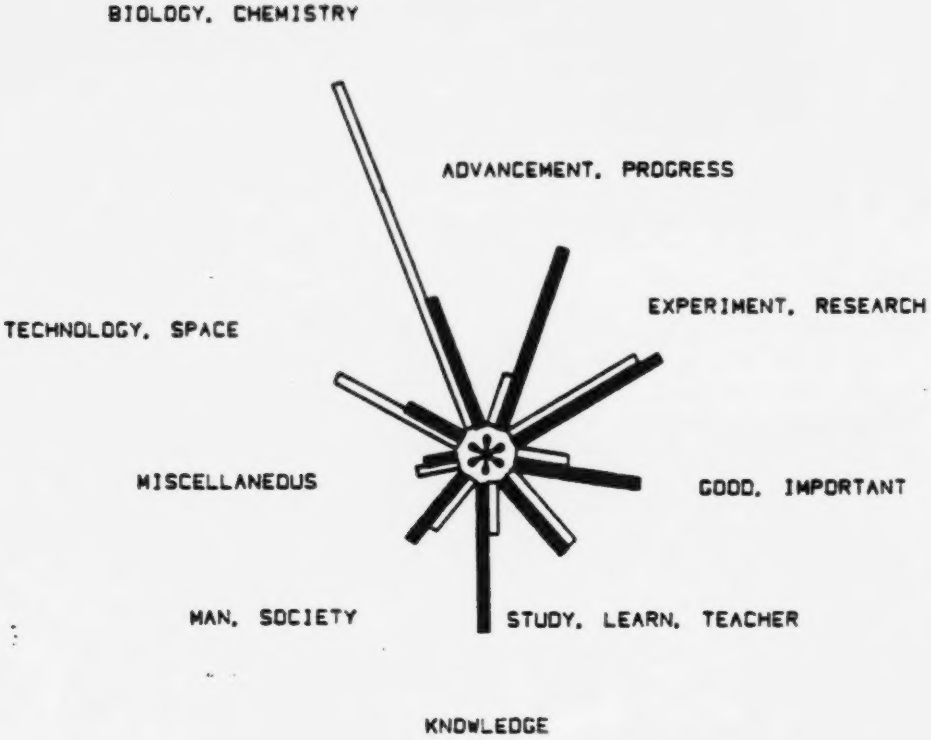
There is also a strong Mexican and Colombian tendency to view youth as representative of life and health, comparable to the U.S. tendency to associate youth with strength and energy.

U.S. Americans look at youth with special emphasis on age and age differences. Youth includes from their perspective children, adolescents, and teenagers. In comparison to the U.S. view, the Hispanic/Latin American view appears less differentiated; juventud refers apparently more to adolescents than to very young children.

Furthermore, there seems to be a special U.S. emphasis on being young in contrast to old age and age in general. This may be a function of the frequently observed U.S. cultural disposition to place high priority on youth and being youthful (Toffler, 1970).

Since all our respondents are young themselves, our data do not lend themselves to the task of reconstructing the image of youth as seen by middle-aged and elderly members of the society.

SCIENCE



Perceptions and Evaluations
▭ - by Americans ■ - b Mexicans

For more information please turn to Appendix I, page 36.

SCIENCE/CIENCIA

The U.S. image of science has essentially three main components. The main focus is on specific subjects such as chemistry, biology, and physics. The attention given to math, medicine, and astronomy is noticeable but substantially less. The Mexicans think most of physics (fisica) and medicine (medicina) while the Colombians think primarily of medicine (medicina) and art (arte), but compared to the Americans the weight of their attention is much less.

The second main U.S. focus is on research and experiments and on the methods of acquiring scientific knowledge in general. The Mexicans' interest in scientific investigation (investigar), discovery (descubrir), and experiments (experimento) matches that of the U.S. Americans. The third main U.S. focus is on technology and space exploration. The weight of this category, together with the attention given to science fiction, suggests that this domain strongly appeals to their imagination.

The Mexicans' and the Colombians' attention is more broadly distributed. Beyond the elements just mentioned it includes a general concern with knowledge (conocimiento) and wisdom (saber, sabiduria) and with the acquisition of scientific knowledge, i.e., studying (estudio) and learning (aprender). There is again a strong Mexican and Colombian interest shown in science from the angle of progress (progresar) and development (desarrollo). As an extension of this interest Colombians and Mexicans show a concern with the human dimension of science from the angle of its social implications for society (sociedad, social), culture (cultura), and man (hombre).

SUMMARY

Based on the few themes examined, some of the Mexican and U.S. American characteristics discussed in the literature do receive empirical support while others fall beyond the scope of our present assessment. The themes reviewed offer a better opportunity to examine U.S. American and Mexican views with regard to education as a matter of schooling rather than upbringing and socialization which is more along the Mexicans' orientation.

The results consistently indicate that compared to the U.S. Americans' focus on schooling and the acquisition of knowledge, education has a broader and more general meaning to the Mexicans. This is shown not only by their reactions to the theme education but also by those obtained in the context of the other educational themes (teacher, intelligence, youth, knowledge, and science). In these contexts the U.S. Americans consistently emphasized knowledge in a technical/intellectual sense, while the Mexicans and Colombians emphasized an understanding in the sense of empathy and human rapport. In a similar vein the U.S. group has shown a particularly strong preoccupation with the institutions of formal education (schools, colleges). The Mexican concern with schools is less dominant, and compared to the U.S., it involves education in a broader behavioral sense of acquiring the norms and standards of human behavior, such as politeness. Actually, the expression "educated child" (nino educado) or "educated person" (persona educada) in Mexico refers fundamentally to one who is well bred, courteous, well mannered, respectful, deferential, proper and even formal.

Consistent with this dichotomy is the observation that while the U.S. group places strong emphasis on intelligence and also on smartness and brightness, the Hispanic/Latin American groups view education more as a matter of human behavior and culture. This is indicated by frequent references to human beings, people, family members, and friends. There is an indication here as well as in previous studies (Szalay and Brent, 1967) that the Colombian students see the educated person not only as schooled and intelligent but also as someone who behaves properly and who commands social recognition and respect.

The U.S. group refers repeatedly to degrees, grades, and other performance related themes, while such performance oriented considerations carry less weight for the Mexicans and Colombians in the context of upbringing and education. These trends do bear on the problem area of school performance of Hispanic children. This subject has received considerable attention particularly with regard to the educational performance of children of Mexican, Puerto Rican, and Cuban background living in the United States. In view of the statistics which show a high dropout rate and a significantly lower success rate of educational performance for Hispanic than for Anglo Americans, it has become a rather stereotypical explanation that these differences are rooted in different cultural values and motivations. The problem with this explanation is that usually it lacks the specificity and details needed to take steps to improve the situation. To become genuinely informative and useful in practical applications it is necessary to spell out the critical factors which are actually responsible for differences in achievement and which bear on measures which could enhance school performance.

The data on the Mexican and Colombian views of education suggest that there are indeed some deep-rooted differences between the U.S. and the Hispanic/Latin American views. The Latin Americans do place somewhat less emphasis on schools and school performance. This does not mean, however, that education is not an important issue to them. What the data do show is that their focus of interest is significantly different in several respects from that of Americans. Their views do have internal logical consistency and suggest that the Mexican view of education shows more emphasis on the human, social and behavioral dimensions of upbringing. It has to be observed, however, that the above comparison is based on a small sample of educational themes. While we did collect more information, due to the limited scope of this report we could not include in the analysis here other concepts like upbringing or politeness, which could help to broaden the base and increase the specificity of the above conclusions.

Observations from Related Studies of Upbringing, Culture and Personality

Thanks to the unique cross-cultural study of child development in the United States and Mexico (Holtzman, Diaz-Guerrero, and Swartz, 1975), we have rich empirical data on several important aspects of upbringing in the two cultures. Holtzman and his associates point out that until recently the study of culture and personality was described as the youngest and smallest branch of anthropology (Spiro, 1968). Since, anthropologists and psychologists have produced hundreds of serious cross-cultural investigations. The specific problems of the interaction of culture and personality in development are, however, relatively little discussed in the literature. It appears that a problem in dealing with culture and personality has been the elaboration of sufficiently precise, operationally defined concepts of the terms culture and personality in a way to stimulate theory and research. Although biological as well as social factors enter into the development of each personality, shared attitudes, beliefs and values within the culture provide a common basis for socialization of the child. These constitute sociocultural premises that are fundamental determinants of shared personality characteristics within a given culture (Diaz-Guerrero, 1967).

The following excerpt from the Holtzman, Diaz-Guerrero and Swartz study (1975, pp. 331-333) provides an example of a measurable important dimension reflecting a sociocultural premise:

> .... It is the primary dimension underlying the sixty bipolar items comprising the Views of Life Questionnaire (Diaz-Guerrero, 1973). Tentatively labelled Affiliative Obedience versus Active Self-Assertion, this general dimension sharply discriminates among four different groups of fourteen-year-old populations, as illustrated in Table 8-1. Several of the pairs of statements making up the subdimension of Authority under this general dimension within the View of Life Questionnaire are given in Table 8-2, where the results are broken down further to indicate social class as well as cross-cultural differences. An individual filling out the questionnaire is asked to choose which of the alternatives in each item is closer to his own personal beliefs. The overall sociocultural-premise dimension of Affiliative Obedience versus Active Self-Assertion is obtained by combining a number of the items into a more abstract scale in accordance with earlier factor analyses of item intercorrelations conducted as part of the Cross-National Study of Coping Styles and Achievement (Peck et al.,forthcoming). While similar data are also available for Japan, Brazil, Italy, and Germany, only data for the two major cultures of the present study and their historical antecedents are summarized in Tables 8-1 and 8-2.
>
> Among the three English-speaking groups, the majority of fourteen-year-old boys subscribe to Active Self-Assertion as a sociocultural premise, while their Mexican counterparts prefer Affiliative Obedience. The four populations are distributed on a continuum ranging from London, which is highly active, through Chicago and Austin, which are moderately active, to Mexico City, which is the least active. The differences among all four groups are statistically significant. As indicated in Table 8-2, the most striking differences among cultures appear for the lower working class rather than the upper middle class, a finding consistent with the social-class-by-culture interactions found repeatedly in the present study. The lower working class, especially in a more traditional society, that is still developing toward modern industrialism, tends to be the primary carrier of traditional sociocultural premises inherited from the past.

Table 8-1

Differences Among Fourteen-Year-Old Boys from Four Cities in Affiliative Obedience Versus Active Self-Assertion

	Mexico City (%)	Austin (%)	Chicago (%)	London (%)
Affiliative Obedience	60	38	26	15
Active Self-Assertion	40	62	74	85

SOURCE: Taken from data collected in the Cross-National Study of Coping Styles and Achievement in 1968-1969 byK. Miller (London), R. Havighurst (Chicago), R. Peck (Austin), and R. Diaz-Guerrero (Mexico), using the Views of Life Questionnaire. (See Peck et al., forthcoming.)

NOTE: N=200 for each percentage.

Table 8-2

Cross-Cultural and Social-Class Differences in the Authority Factor

	Mexico City		Austin		Chicago		London	
Item No.	Lower (%)	Middle (%)	Lower (%)	Middle (%)	Lower (%)	Middle (%)	Lower (%)	Middle (%)
22a	18	41	52	67	60	72	81	89
22b	82	59	48	33	40	28	19	11
40a	61	40	43	37	29	24	17	17
40b	39	60	57	63	71	76	83	83
57a	65	51	32	34	23	14	11	12
57b	35	49	68	66	77	86	89	88

SOURCE: From the Cross-National Study of Coping Styles and Achievement (Peck and associates, forthcoming).

NOTE: Table gives percentages of fourteen-year-old boys from each city and social class who selected each statement in the forced-choice bipolar statement pairs constituting the Authority Factor in the Views of Life Questionnaire. N=100 for each percentage.

Item Statement Pairs from Authority Factor

22a. When a person thinks his (or her) father's orders are unreasonable, he should feel free to question them.
22b. A father's orders should always be obeyed.
40a. A teacher's orders should always be obeyed.
40b. When a person thinks his (or her) teacher's orders are unreasonable, he should feel free to question them.
57a. A person should not question his (or her) mother's word.
57b. Any mother can make mistakes, and one should feel free to question her word when it seems wrong.

> It is interesting to examine the four variations in culture represented by the four cities. The underlying sociocultural premise represented by the Affiliative Obedience versus Active Self-Assertion dimension is intimately linked to the historical antecedents of contemporary culture in each of the four cities. Let's examine several of the critical historical incidents in the overthrow of absolute, religious, or state authority in each of these cities. London, as the seat of power for British kings over the centuries, laid the groundwork for the development of individual freedoms and the overthrow of absolute authority with the Magna Carta in the thirteenth century, the English Reformation in the sixteenth century, and the execution of Charles I by Parliament in 1649. The first major reformation in Mexico occurred in 1860, a reformation that was not completed until the Mexican Revolution of 1910, only sixty-five years ago. Although Austin and Chicago are both cities within the same nation, unlike Chicago, Austin shares its cultural heritage with Mexico. In addition to their common Anglo-Saxon heritage, the American Revolution of 1776 predated the establishment of both Chicago and Austin as cities. Both Mexico City and London, on the other hand, have existed as metropolitan areas for many centuries. Clearly, the cultural antecedents of all four cities with respect to the handling of authority and related sociocultural premises are different.

This extensive quotation strengthens the primary thesis of this report that culture is fundamental in the understanding of Mexicans and Americans and reminds the reader that the differences found reflect distinct historical developments. Obedience to significant individual authorities, the parents, the teachers, is also reflected in a greater disposition to comply with ordinances, institutions and shared attitudes, beliefs and values for the Mexican. While this is true for most Mexicans, higher and university education has been proven (Diaz-Guerrero, 1982) to reduce this disposition to obey and comply with authority and other cultural beliefs. In its extreme forms this rebellion can account for the well known student upheavals in Latin America.

In his efforts to demonstrate the importance of shared sociocultural premises to cognitive and personality development Diaz-Guerrero (1976) shows significant correlations between the previously cited authority factor across samples of 400 14-year-old children in Mexico, U.S. (Austin), Yugoslavia and Japan and tests of mathematics and reading and in teacher's grades. In this and later studies with Mexican school children the correlations between obedience and most measures of cognitive development or knowledge are consistently negative. This alone can explain that in the Holtzman et al. painstaking study (1975) American school children scored higher than Mexicans in all or most of the many replications in WISC's vocabulary, Block design, Arithmetic and

Picture Completion. That in 18 replications Mexican school children are shown as field sensitive or dependent and American children as field insensitive or independent in Witkin's Embedded Figures Test also shows the preponderance in the Mexican culture of the social, the other, the sociocultural premises and in the U.S. of the individual, the self, and an apparent limitless freedom. However, Diaz-Guerrero observes that this freedom may be strongly limited by unrecognized American sociocultural premises that command" "Americans should be individualistic"; "competition is better than cooperation to achieve results"; or "one should fight for the rights of the individual" as opposed to one should fight for the rights of the family. In actual studies three-fourths of American students sided for competition and the rights of the individual contrasted to three-fourths of the Mexicans siding with cooperation and the rights of the family (Diaz-Guerrero, 1982).

CHAPTER 9

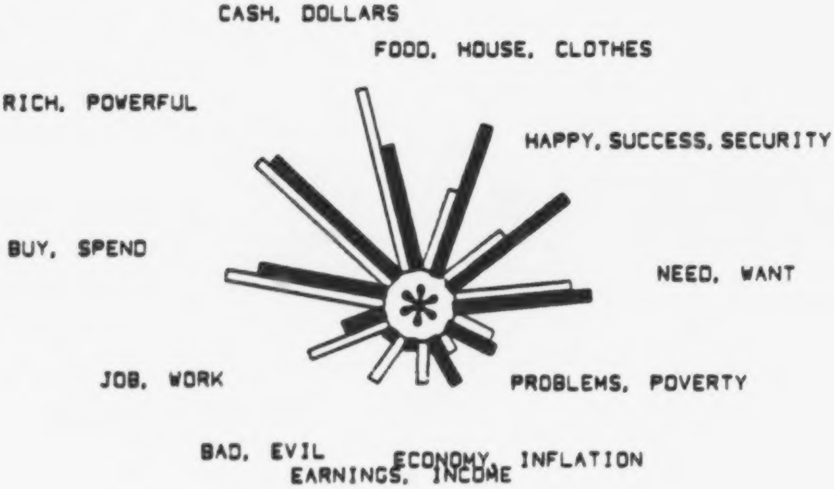
ECONOMY, MONEY

According to leading experts on world development, such as Sigmund (1967) and Lewis (1966), the most consequential division of the people of the world is between the rich and the poor, between the industrially highly developed and the underdeveloped nations. Since economic considerations bear on human subsistence, they are probably dominant in people's minds everywhere. The findings presented in the chapter on national images show that the Mexicans perceive themselves as members of a poor nation which is plagued by problems stemming from underdevelopment. At the same time, their image of the United States is characterized by wealth and economic power. The sharpness of this contrast makes a comparison of American and Mexican views of such pressing economic problems as poverty, inflation, and unemployment particularly relevant and interesting. They may affect the perceptions and meanings even of such basic subjects as money and economy.

These questions gain additional importance in light of previous comparative studies involving Middle Eastern (Szalay and Strohl, 1980) and Far Eastern (Szalay, Kelly, and Moon, 1972) culture groups. As the results show these groups consider economic development an objective of utmost priority; it emerged as a central issue with strong ties to broad social and national problems. As Kautsky (1962) has observed, some of the developing countries are relying on mass mobilization in support of economic development. His observations were supported by our findings on Koreans (Szalay, Moon, and Bryson, 1973) as well as Jordanians (Szalay and Strohl, 1981). In light of these findings and in view of the strong Mexican concern with the underdeveloped, poverty stricken status of their country, this and similar tendencies aiming at the mobilization of their resources deserve attention.

On the other hand, such impressive concern with these topics raises the crucial problem of what is most important in human life, the material or the so called spiritual, that is, the psychological development and well-being of people and also the little explored questions of what is the value of money and what are the monetary goals of individuals of different cultures and different social classes. Diaz-Guerrero (in press) and Ramirez III (in press) find that as far as the quality of life is concerned, Mexicans, even after the recent economic crisis, consider far more important psychological, sociological and health factors than the economical.

MONEY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 37.

MONEY/DINERO

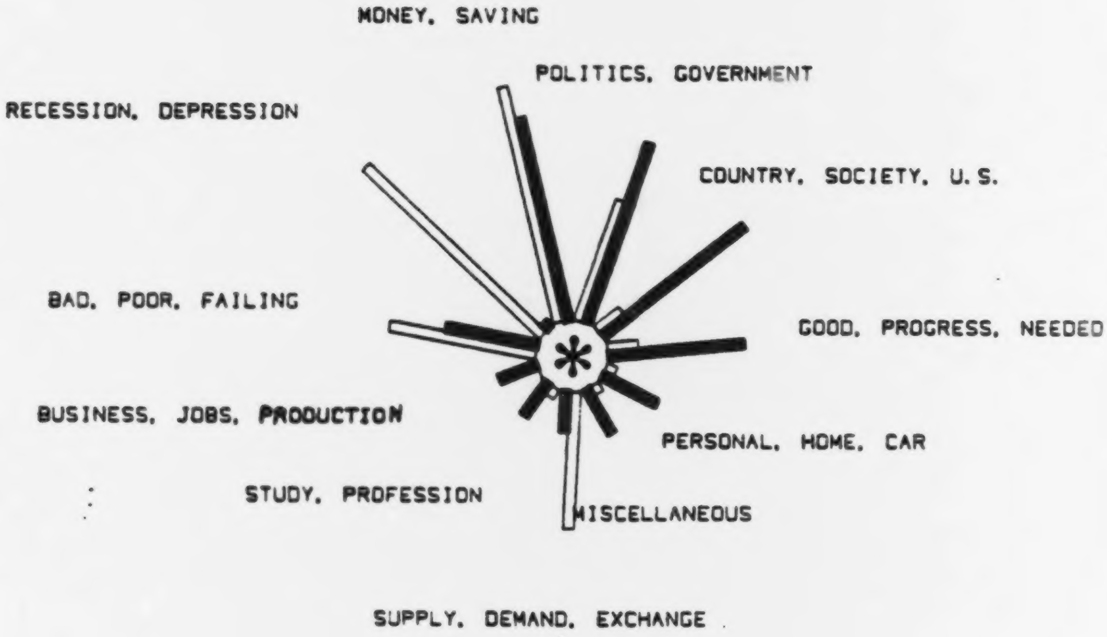
As a clear reflection of the advanced monetary sphere of American life, the U.S. sample show considerable familiarity with a broad variety of monetary concepts (e.g. cash, checks, currency) as compared to the Mexicans who use less differentiated labels and think mainly of cash---particularly coins (moneda), paper (papel), and change (cambio). In a similar vein the U.S. Americans speak of financial transactions and banking procedures from exchange to saving. Americans view money as the foundation of wealth, while Mexicans recognize it more as a source of power (poder).

From the U.S. perspective money is recognized for its potential to satisfy all types of needs and wants. From the Mexican angle money appears in closer relationship to basic commodities such as clothes (ropa), food (comida), houses (casa), etc. The advantages and benefits associated with money are also somewhat different. The dominant U.S. values are security, success and freedom, while the Mexicans stress more happiness (felicidad), satisfaction (satisfaccion), and comfort (comodidad). The U.S. American group emphasis on jobs and work apparently leads to more references to paychecks and earning money. Americans more explicitly object to greed and see money in emphatic contrast to poverty.

As a main difference both the Mexicans and the Colombians relate money more intensively to basic necessities and similarly both emphasize more its instrumental utility, its relevance to satisfaction and well-being. This indicates an instrumentality and utility dimension which is apparently more salient to the Hispanic/Latin American groups. Similarly, both groups relate money more to such broader collective issues as development (desarrollo), progress (progreso), and economics (economia); they also relate it more to capitalism.

In the Semantic Differential studies previously mentioned there was no difference in the subjective worth or activity of the concept money, but its power was perceived as greater by the Illinois than the Mexico City adolescents. Also the concept was significantly more meaningful and there was more agreement about its meaning in the U.S. sample. Interestingly, while the strongest subjective synonym among 19 commercial and economic concepts was insurance in both samples, next subjective synonyms for money in the U.S. were saving, success and banker, and in Mexico salary, saving and shop. Antonyms for money in the U.S. sample were poor people, debt and failure, and for the Mexicans failure, borrowing, and debt. While there are similarities in this alternative way of measuring the meaning of money, the differences speak once more about the importance of culture where economics is concerned.

ECONOMY



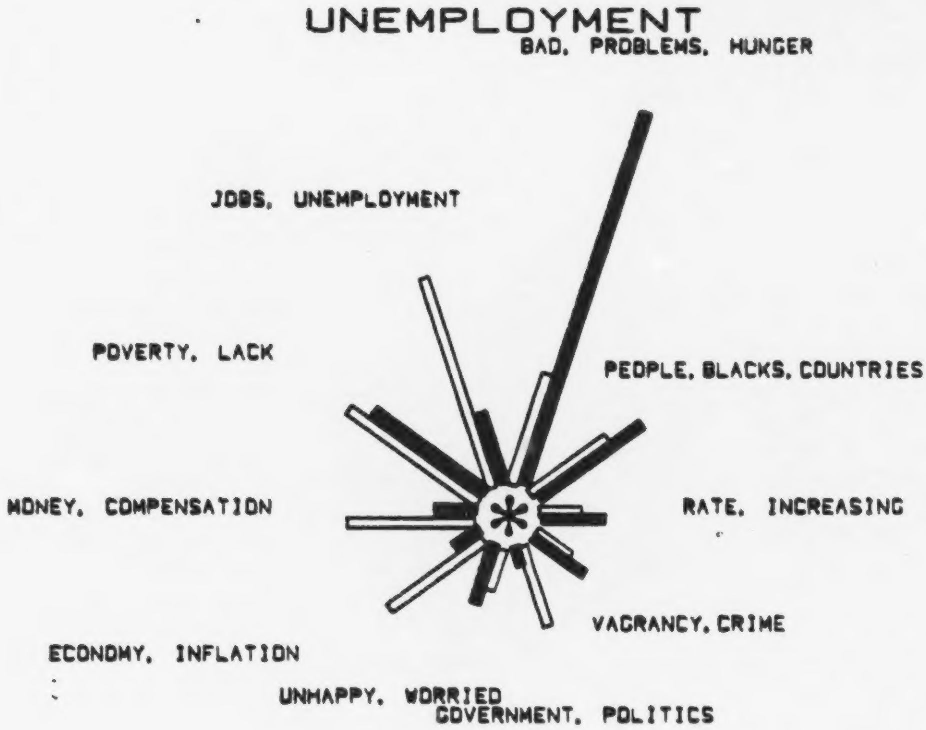
Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 38.

ECONOMY/ECONOMIA

To both U.S. Americans and Mexicans economy is closely related to money and wealth. Economy primarily refers to material life conditions, activities and organizations which serve to sustain and promote welfare and prosperity. The main U.S. interest is not what economy actually is or how it functions but what it may have in store. The image is rather gloomy, replete with anxieties and fearful anticipations. Americans are concerned with the bad shape of the economy, its weakness and possible failing. Their most dominant concerns are inflation, recession, and depression. The main interest is less a tracing and understanding of this obviously complex subject but rather in anticipating what the future may bring and how it will affect the individual.

Mexicans are also concerned with the economy and see it in close connection with the financial matters---money (dinero), saving (ahorro)---but their main preoccupations are somewhat different. From their perspective the ups and downs of the economy attract less attention. Parallel to economic development (desarrollo) and progress (progreso), they think of well-being (bienestar) and necessity (necesidad). They do not think in terms of supply and demand but rather of the capability to produce (produccion) the necessary goods, food, and other industrial products. Furthermore, both Mexicans and Colombians see economy as a broader problem involving the entire country (pais), politics (politica), administration (administracion), society (sociedad), and nation (nacion). To these groups economy is a broad national and social issue, which in turn has the potential to influence the life and well-being of the individual. This view ties in with their general tendency to place problems and events in social perspectives.



Perceptions and Evaluations
☐ - by Americans ■ by Mexicans

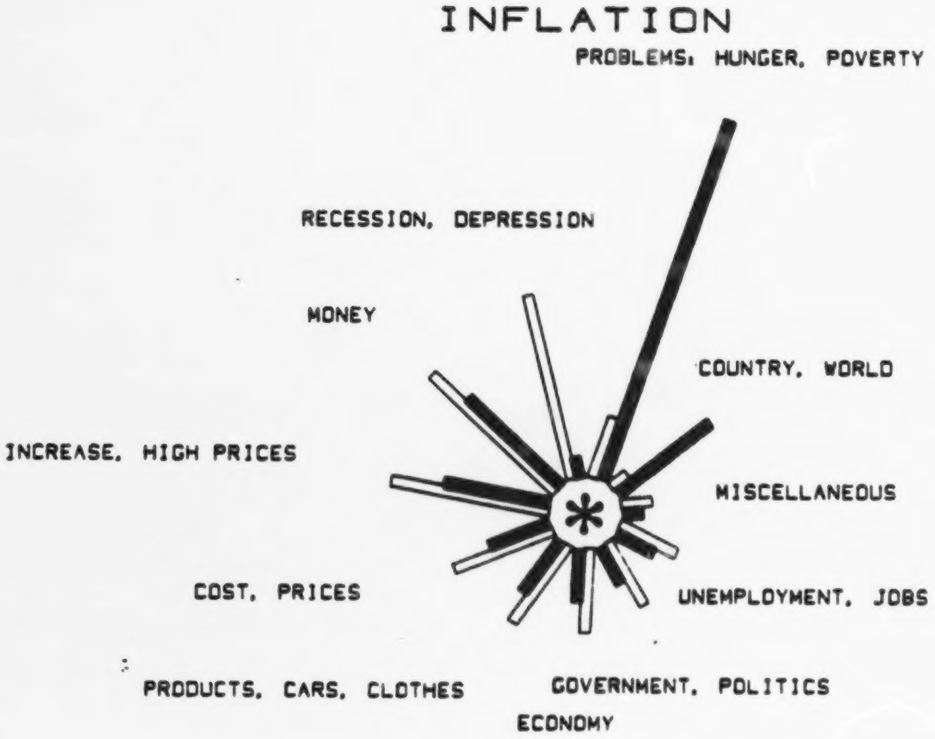
For more information please turn to Appendix I, page 39.

UNEMPLOYMENT/DESEMPLEO

To U.S. Americans unemployment means the lack of a job. The image which the Mexicans associate with unemployment is more extreme; it involves hunger (hambre) and other severe problems (problemas). Poverty appears as the most common, important consequence of unemployment to both groups, although its meaning is apparently different. The American group thinks intensively of money, both the lack of money and the money from unemployment compensation, checks, and insurance. There is little mention of this type of support by the Mexicans. The practice of unemployment compensation is less known. In Mexico labor laws demand that upon firing, the worker will receive three months of pay plus 20 days of salary for each year of service. In Colombia according to the law, once an employee leaves his/her place of work or is fired or laid off, he/she is paid by the employer the equivalent of one month's salary for each year of service. This payment is called the "casantia." Employers must set aside a special fund for this purpose.

While Americans associate unemployment more with laziness and boredom, the Mexican image includes more preoccupation with vagrancy (vagancia), theft (robo), violence (violencia), and an extreme state of poverty, misery and desperation. The Mexicans' and Colombians' extreme image of deprivation probably comes from the broader scope of hard-core unemployment combined with the high level of poverty and a stagnant economy in general. From the U.S. angle unemployment is a function of economic fluctuations and is thus viewed as a consequence of recession, depression, or inflation. Along this line the American group expresses concern with the trend of a high and growing rate of unemployment, one of the most important economic indicators used in the United States.

Another source of observed differences may be the frames of reference of our student samples. A sizable subgroup of our U.S. respondents referred to themselves as unemployed, probably because they are interested in part-time jobs. The sizable U.S. references to government reflect apparently two main conditions; first, the government is considered the source of welfare legislations and payment, and secondly, they consider the government and the president responsible for the state of the economy. In the case of both the Hispanic/Latin American groups there are more references to such social consequences as injustice (injusticia), exploitation (explotacion), and inequality (desigualdad).



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 40.

INFLATION/INFLACION

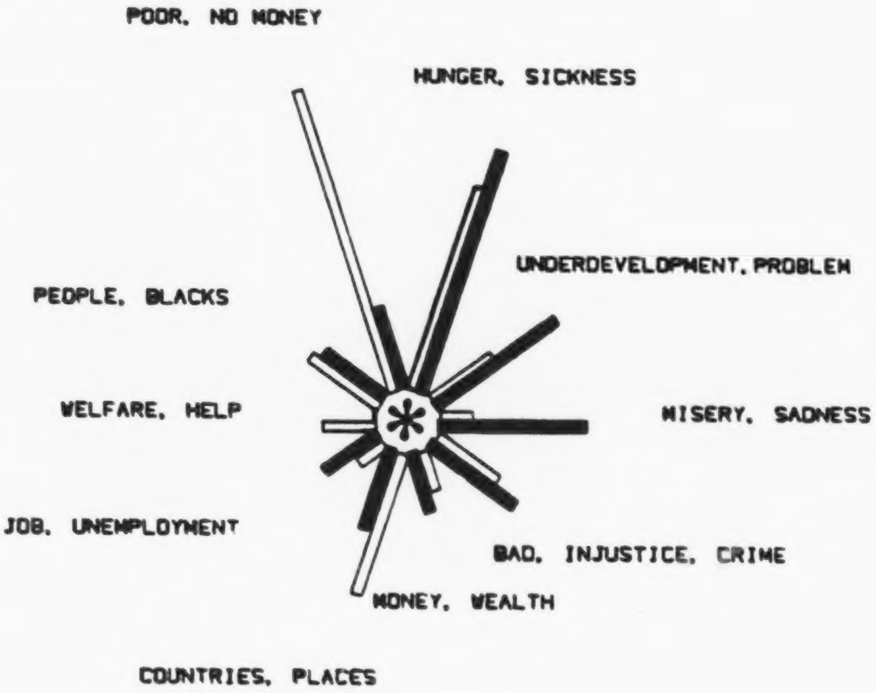
The U.S. and Mexican views and meanings correspond in both the primary and secondary denotations of inflation. To both groups inflation denotes the economic processes and phenomena whereby money is losing its buying power and the prices are growing. The second denotation refers to the physical process of rising, swelling, and growth.

Along the U.S. American cultural view inflation is conceived as part of a broader syndrome of depression and recession reflecting the downward side of the economy. Interestingly, this most dominant U.S. perspective is almost entirely missing from the Mexican perception. To Mexicans inflation is a major contributor to a bad economic situation, characterized by such severe problems as poverty (pobreza) and hunger (hambre).

U.S. Americans and Mexicans agree that inflation is a serious economic and monetary problem and that it involves the cost of products. Yet, their views and interpretations of inflation reflect their different frames of reference. These are probably the result of different economic conditions in their respective countries and of different views of economy. To Americans inflation appears to be one of those more or less uncontrollable problems endemic to a highly developed complex economy; they show an inclination to blame the government and contemporary leadership.

To Mexicans as well as Colombians, inflation appears to be the consequence of a very bad economic situation with special emphasis on unemployment, poverty, hunger, which are endemic to their respective countries. They view the situation as a national crisis which affects their nation, and yet they also see it in broader international contexts.

POVERTY



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 41.

POVERTY/POBREZA

With some simplification one may suggest that the differences emerging in the context of poverty convey some characteristic contrasts resulting from an external and internal view of poverty. There is agreement between the U.S. and Mexican perceptions that poverty entails such unpleasant conditions as hunger (hambre), malnutrition (desnutricion), sickness (enfermedad), suffering (sufrimiento), death (muerte), etc. These concomitants of poverty are salient to both groups, but as other important components of their images reveal, they approach poverty from contrasting positions.

All the countries mentioned by U.S. Americans are distant overseas places; they do not include the United States, except perhaps in their references to slums and ghettos in the cities. Similarly, their references to people include Blacks, minorities, children, and only a negligible mention of the mainstream represented by our U.S. student sample.

While from the U.S. angle poverty is somewhere out there, the Mexicans and Colombians make many references to their own country and Latin America. They obviously view poverty as their own problem. The Mexicans' and the Colombians' concern with extreme poverty and misery (miseria) accompanied by feelings of sadness (triste) and humiliation (humilacion) conveys the idea that to be poor is not only unpleasant but it also hurts one's pride. Furthermore, they see poverty as a concomitant of their underdeveloped economic status characterized by needs and scarcity. They do not view poverty simply as accidental but at least as a partial consequence of injustice (injusticia), inequality (desigualdad) and exploitation (explotacion), as various manifestations of human greed. These reactions reflect a frame of reference which places more weight on social and national dimensions with the apparent implications that the remedies and solutions needed may require broader intervention measures as well.

Another angle in the contrasting view of poverty between Americans and Mexicans is given by the subjective concept of poor people. The subjective meaning of poor people for U.S. adolescents in Illinois is an unworthy, extremely powerless and passive group. For the Mexican adolescents in Mexico City they are neither good nor bad, only slightly weak and neither passive nor active. Diaz-Guerrero and Peck (1963) found a similar attitude in college students from Mexico City and Austin, Texas. At the time that data led Diaz-Guerrero to suggest that in the U.S. there is a feeling that it is the fault of the poor people to be poor while, consistent with the social personalism vs. individualism dichotomy, poor people in Mexico are perceived as the victims of an unjust social order. It is apparent that only the cultural, social and economic ecosystem can fully explain the difference.

SUMMARY

To the U.S. group money and economy are dominant concepts involving a great deal of personal interest which has both subjective and complex intellectual roots. Money relies on a rich, differentiated terminology; economy is an omnipresent and omnipotent theme replete with uncertainties and challenge.

From the perspectives of the Mexican group economic problems involve basic needs and subsistence. Their main preoccupation is with hunger and poverty, stemming from their underdeveloped economy resulting in problems of production and scarcity. The problems are viewed in broad perspectives as affecting the entire society, culture, and nation, suggesting that an individual's economic problems are seen as inseparable from those of the entire society, culture, nation.

Sherif and Sherif (1964) asked Mexican-Americans and Anglo Americans to complete the following question: "If a person earns at least $_______ a week, he is really well off." Upper class Anglo Americans responded $230, middle class Anglo Americans $145, middle class Mexican Americans $95, and lower class bilinguals $85. Money aspirations appear to strongly vary with culture and social class. That it is not money but culture that is predominant in human affairs is also shown by Szalay and Diaz-Guerrero (in press). In response to 120 stimulus words the psycho-cultural distance in meanings was consistently small between high and low income groups of Anglo, Mexican American and Puerto Rican extraction, while the same psycho-cultural distance was consistently higher between the cultures. Despite the trends (Diaz-Guerrero, in press; Ramirez III, in press) which indicate that Mexicans consider psychological, sociological and health factors more important than economical ones in considering the quality of life, Diaz-Guerrero believes that below a certain minimum economy---the minimum, like "really well off", will be different for different cultures and social classes---personality, health, family, and society will disintegrate. All of these findings are very pertinent to the long standing controversy between economic and cultural determinism of personality development and social evolution.

The U.S. American view of economy emerges from a different if not contrasting perspective. The main angle of observation is that of the individual who is worried about the downward trend of a highly advanced and complex economy which may affect his own future. The dominant syndrome involves recession, depression, and inflation as constantly recurring themes throughout this chapter. In view of the opportunities in the United States, the individual sees his personal future apparently in less absolute dependence on the economy. Yet he is obviously concerned that the various symptoms of the downward trend can affect him adversely as well.

The different U.S. and Mexican perceptions of and approaches to employment and unemployment seem to follow from different economic conditions and different views of economy. To U.S. Americans employment means finding new and better job opportunities which offer security and satisfaction, money and a career in a mobile occupational environment. To our Mexican students it is working preferably in an office, in a commercial or other enterprise, in their own occupation or profession which provides a salary necessary for subsistence and well-being.

Unemployment is an unpleasant status to both groups but for somewhat different reasons and with different implications. To Mexicans and Colombians unemployment entails extreme deprivation such as hunger, extreme poverty, misery, and desperation which can lead to various forms of antisocial behavior (vagrancy, theft, or robbery). While in the eyes of our U.S. student group it can be a psychological trauma and financial hardship to be unemployed, their image of unemployment is much less extreme. It is viewed as a potentially unhappy and painful status; boredom and laziness are assumed to play an important role. Recognized as particularly serious among some minorities, unemployment does appear to be a potential threat to the respondents as well. Considerable attention is given to the financial consequences, although compensation and welfare benefits receive at least as much attention as do financial loss and shortage.

The subjects of inflation and poverty reflect perceptual and motivational trends consistent with those just registered. The U.S. group ties inflation and poverty to what we may call the down syndrome of economy: recession, depression, unemployment, etc. The Mexican and the Colombian groups in turn see poverty and inflation as part of an economic deprivation syndrome encompassing hunger, sickness, and other symptoms associated with a lack of resources. While the U.S. group conveys worries about the future of the economy, there is little indication that they search for an explanation that goes beyond a circular reasoning that inflation produces depression and vice versa.

The Mexican views do convey a different reasoning and set of explanations. Fundamentally, the economy related themes suggest the same logic. The poverty, hunger, and other dominant characteristics come from the status of the economy. In turn, references to the main symptoms---backwardness, underdevelopment, poverty, and unemployment---are accompanied by references to exploitation and injustice. The social and political undertones of these reactions is quite apparent. It is more ambiguous, however, in what particular ways they are used as explanation of their economic situation.

A comparison of U.S. and Mexican views is somewhat disadvantaged by the wide gap in their economic frames of reference. To understand the Mexican frame of reference a comparison with other developing countries offers some useful reference points. Previous studies involving Koreans, Egyptians and Jordanians are very informative in this respect.

Although Koreans (Szalay et al., 1973) and Jordanians (Szalay et al., 1981a) also identify themselves as members of underdeveloped and developing countries, an important difference in comparison to the Mexicans is that they not only place special emphasis on development, but they also appear to be more specific and more action oriented about it. Together with economic development, Koreans and Jordanians stress progress and advancement, particularly in the context of industry and technology. For both Koreans and Jordanians economic development is not just a matter of vague generalized desire but starts with such practical steps as planning and specific details of development and modernization. Both of these groups complain about backwardness and poverty with regard to their own economy just as the Mexicans and the Colombians do; what differentiates these groups from the Mexicans is their active, action-oriented approach which has been characterized by experts of economic modernization (Kautsky, 1962; Sigmund, 1967) as movements of national mobilization. By comparison the Mexican and Colombian views appear more reflective and passive.

There has been much written about the Spanish tradition that manual labor is of low status and degrading, while thinking and reflecting is paramount. This view is consistent with the Latin American contrasting concepts of culture and civilization. "Culture" implies exclusively high and abstract spiritual values. "Civilization" refers to the many comforts provided in the material life.

Urbanski (1965), a keen observer of the Americas, says: "Angloamericans appear overly practical and Hispanicamericans overly theoretical" (p. 67). Jose Enrique Rodo, a highly appreciated literary figure in Latin America, wrote Ariel. Many a Latin American student as well as intellectuals consider Ariel a cultural bible. Rodo addresses Latin American youth alerting it against "Caliban"'s ways of the materialistic utilitarian Anglo American philosophy and impels them to follow in the footsteps of Ariel, that is, to avoid the impoverishment of the human personality that threatens whomever is fascinated by technical progress and material goods. On the positive side Rodo pleads for youth to follow in the path of the world of beauty, of ideals and of grace. A modern and more thoughtful Ariel would perhaps speak of pluralism in ultimate values such as truth, justice, goodness, health, perfection, richness, and, if you want, even profit.

There is little doubt in our minds that the existing economic differences between Americans and Mexicans do relate to the value differences observed in the chapter on these values. Just as extreme competitiveness can produce disruption and dehumanization, the type of competitiveness and social mobilization shown by Koreans (Szalay et al., 1971, 1973) and Jordanians (Szalay et al., 1981) appears desirable to achieve economic development and modernization.

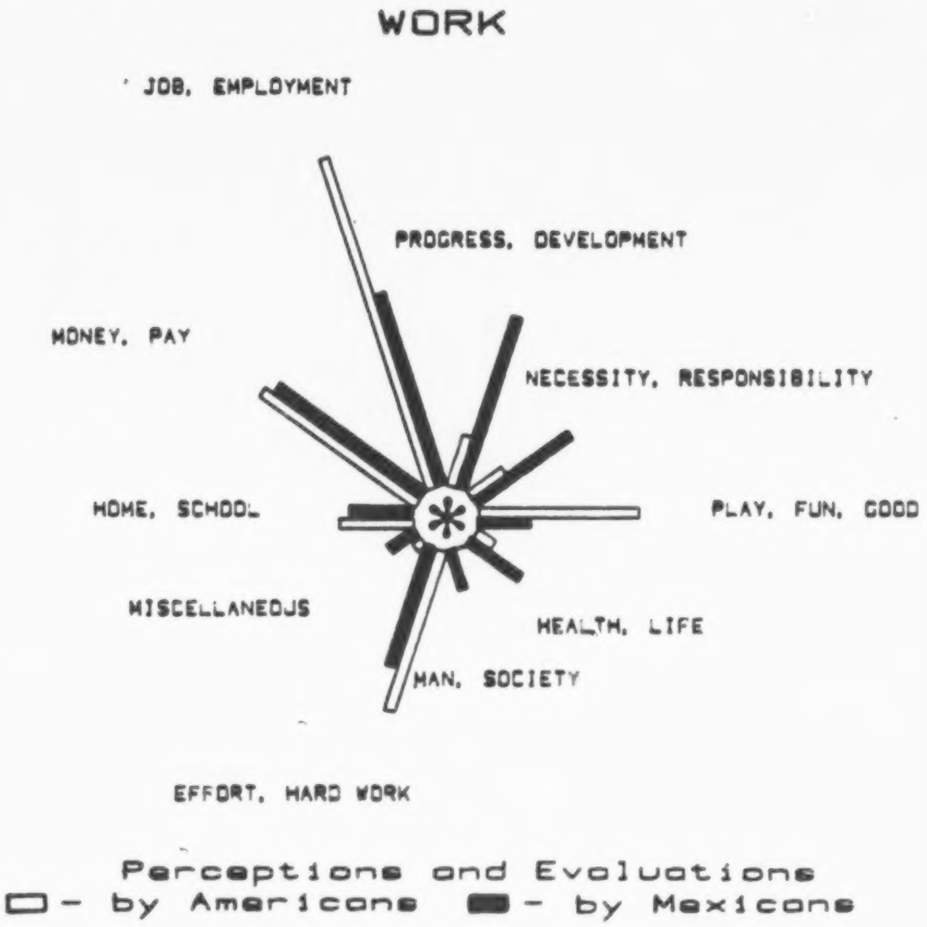
CHAPTER 10

WORK, ACHIEVEMENT

The role and relative importance of work in the U.S. American and Hispanic cultures is a widely discussed issue in the social science literature. The obvious differences in economic conditions and in living standards creates a strong inclination to search for simple explanations such as differences in people's attitudes toward work. These explanations find fertile ground in ethnic stereotypes which tend to explain poverty by laziness, and wealth by diligence or work motivation. Such stereotypes reinforce ethnocentrism despite the strenuous efforts of the social sciences to combat these simplistic ethnocentric biases by substituting them with deeper insights.

According to Kluckhohn and Strodtbeck (1961), the American work orientation has its roots in the Protestant work ethic, which glorifies the "man of action" and contrasts doing, laboring, and striving with a more passive, leisurely approach to life. Investigations of McClelland (1961), Atkinson (1966), and their associates centered on "achievement motivation" have provided considerable empirical evidence on the intensity of this need in American society.

On Hispanic work orientation there is less agreement. Some say explicitly that Hispanics have a low work motivation (Madsen, 1972), while others argue that Hispanics are just as strongly work oriented as Anglo Americans (Grebler et al., 1970; Cohen, 1979). Related studies conducted mainly with Hispanic American samples encompassed questions such as the Hispanic view of manual labor, the importance of having a good rapport with supervisors and coworkers, preference for self employment, and the importance of the social dimensions of work in general. The pursuit of these questions was helpful in developing a broader psychological understanding of work motivation. The findings of several scholars converge on the importance of the distinction between Anglo Americans and Hispanics who approach work with two rather different frames of reference. This distinction is of special importance from the angle of the following analysis. It suggests that work motivation is not a single, homogeneous force or propensity which varies in intensity; rather it appears as a complex disposition which can vary widely in its main thrust and its main components.



For more information please turn to Appendix I, page 42.

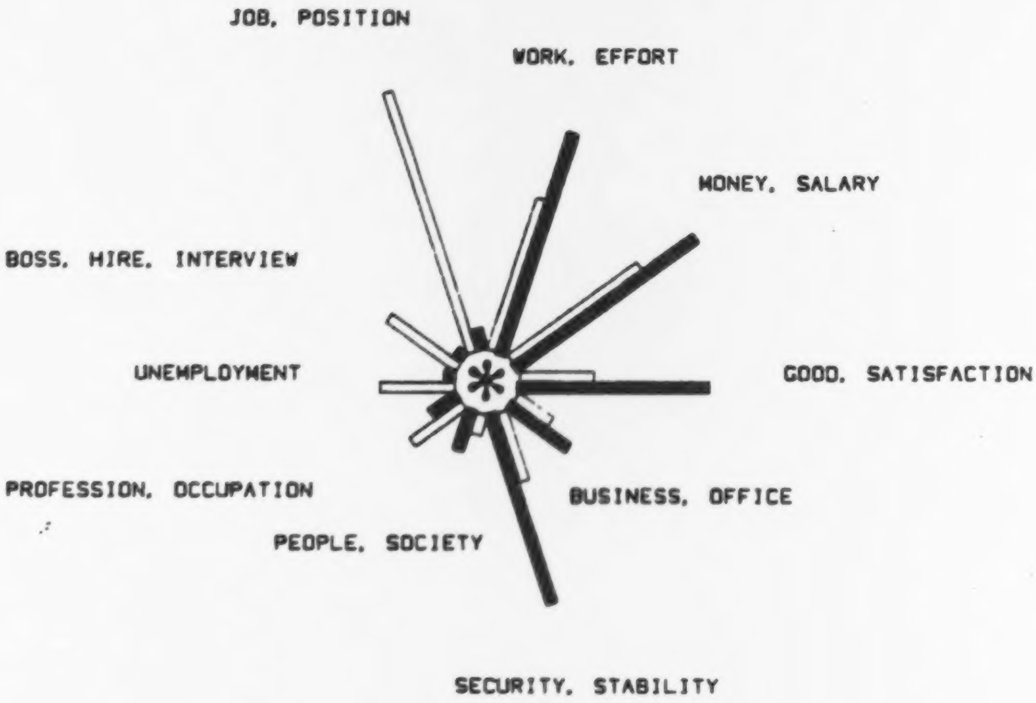
WORK/TRABAJO

Work means different things to different people even within our own cultural environment. The comparison of U.S. and Mexican responses to work (trabajo) suggests here some interesting group differences. The single most pervasive idea for Americans is job which implies primarily a task to be performed. The Americans place relatively less emphasis on employment or occupation which are more salient to the Mexicans.

In approaching work as a job or task, U.S. Americans mention "hard" as the single most salient characteristic. Although this could mean a complaint, it most likely refers to hard work as a source of pride, a challenge. While to U.S. Americans hard work is a value, to Mexicans work is more an effort, a source of fatigue, hardship, exploitation, and evil. Mexicans speak strongly of work as a necessity (necesidad, necesario) with the indication that one has to work for one reason or another. In this context, the Mexican responses indicate that they place a greater emphasis on work as a source of security (seguridad) and stability (estabilidad). At the same time, U.S. Americans relate work to play and characterize it as a source of fun and enjoyment.

The Mexican perspective of stressing necessity and obligation ties in apparently with the Mexican disposition to pay more attention to the various social dimensions of work, to see work more in the context of man (hombre), friends (amigos), and society (sociedad.) While Americans and Mexicans give similar attention to financial remuneration, money (dinero), wages (salario), and gains (ganancias), the Mexicans place a special emphasis on such broad social and national objectives as development (desarrollo) and progress (progreso). The U.S. Americans think more of personal success and categorize work along specific tasks (e.g., house work, school work) and show more awareness of the time dimension. These dispositions, the emphasis on hard work and the view of work as fun and enjoyable, indicate that U.S. Americans have an intrinsically positive work orientation whereby work has a value and importance on its own. At the same time Mexicans as well as Colombians emphasize more the instrumentality, utility, and social dimension of work. From the perspectives of these Latin American groups, work appears to be less important for its own sake, but rather for its utility to reach or serve important objectives, economic, human and social.

EMPLOYMENT



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 43.

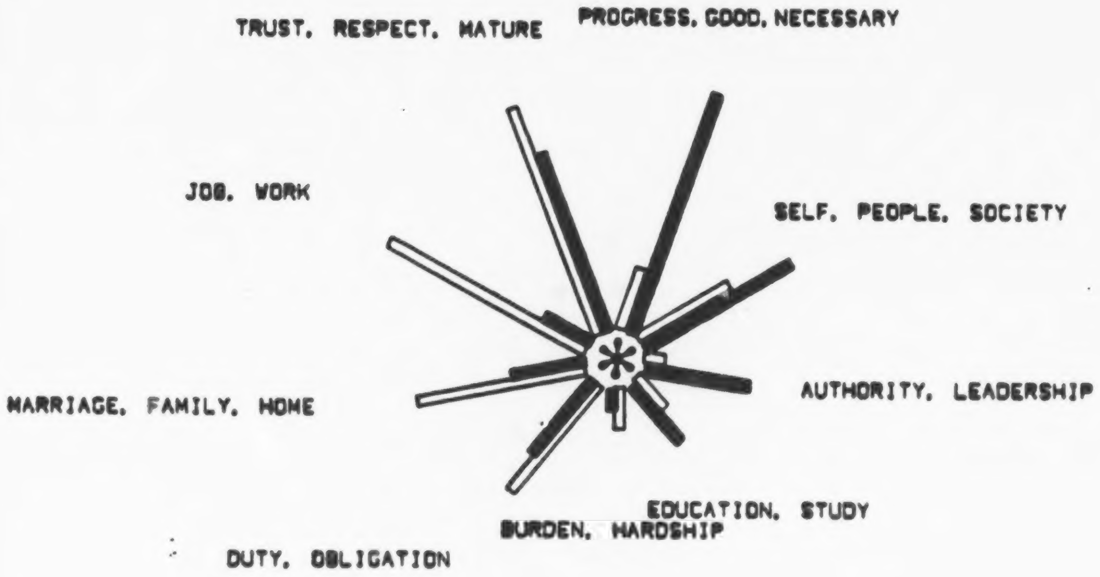
EMPLOYMENT/EMPLEO

Job and work in the context of employment are closely synonymous. As discussed in the context of work, job implies essentially a task requiring various amounts of work. The U.S. American group thinks primarily of jobs while the Mexicans as well as the Colombians think more of work, with stronger emphasis on the effort it requires. This conveys the importance for Americans of having a work task. The Mexicans appear to be more preoccupied with the practical utility of employment. Money (dinero) has similarly high importance for all groups; the Mexicans and Colombians also think more in terms of salary (salario, sueldo).

U.S. Americans look at employment more as a process built around a task and its performance. The process starts with the hiring and includes such details as learning of employment opportunities and going to job interviews. Along this line they give more attention to time considerations and view employment from the angle of a career. The attention given to unemployment indicates that employment is regarded more as situation-bound and less permanent.

Accordingly, Americans and Mexicans show some characteristic differences in the salient attributes ascribed to employment. The U.S. group places security and job satisfaction at the top of the list, while the Mexican group looks at employment more from an existential angle by considering its relevance to well-being (bienestar), security (seguridad), and stability (estabilidad). This view is supported by the heavy Mexican references to necessity (necesidad). This existential importance of employment for the Mexicans is also conveyed by their emphasis on life (vida), health (salud), and basic commodities such as food (comida) and house (casa). Colombians show stronger inclination to think of employment in negative terms such as difficult (dificil), poor (pobre), bad (malo), exploitation (explotacion), and slave (esclavo). While U.S. Americans consider employment more in terms of their personal career, Mexicans look at it more from the angle of family and include in their considerations some social perspectives as well: development (desarrollo), and progress (progreso).

RESPONSIBILITY



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 44.

RESPONSIBILITY/RESPONSABILIDAD*

To the U.S. Americans the most overriding responsibilities are in the context of job and work. This is consistent with our other findings on the U.S. attitudes toward work and employment. In the realm of interpersonal relations there is also a strong U.S. American emphasis on family in general; the Mexicans show relatively little preoccupation with family.

The difference between the Mexican and U.S. views is increasingly pronounced in the broader realm of interpersonal relations. Mexicans express a sense of responsibility not only toward friends (amigos), but also toward people (gente) in general: men (hombres), society (sociedad), everybody (todos). The Mexican responses progress (progreso), development (desarrollo), and justice (justicia) indicate that to the Mexicans responsibility involves much broader societal concerns. This is the same broadly conceived human/social responsibility that became apparent from our findings on the social domain.

To the U.S. Americans responsibility is an attribute of the mature individual, like loyalty, trust, and caring. The Mexicans view responsibility as a concern with others, a readiness to help others, being conscientious. To Americans it is a personal attribute shown by accepting duties and obligations in the context of work, family and personal relations in a mature, adult way. Mexicans, on the other hand, view it less as an individual choice but rather as a basic dimension of social relations.

In this respect there is an interesting difference between the Mexicans and the Colombians. The Colombians view responsibility very much as a matter of duty, an obligation to particular people and to human beings in general. Mexicans think of responsibility as intrinsic to human conscience. Also, among U.S. Americans responsibility is viewed somewhat as a burden, which gives it a negative connotation, whereas Mexicans view it as a positive thing.

It is unfortunate that in the actual social fabric of Latin America these days the positive prosocial directives evident in the Mexican and Colombian subjects have little opportunity to be implemented. They naturally flower in the more individualistic and competitive but freer American social fabric. This may be a powerful magnet for immigration.

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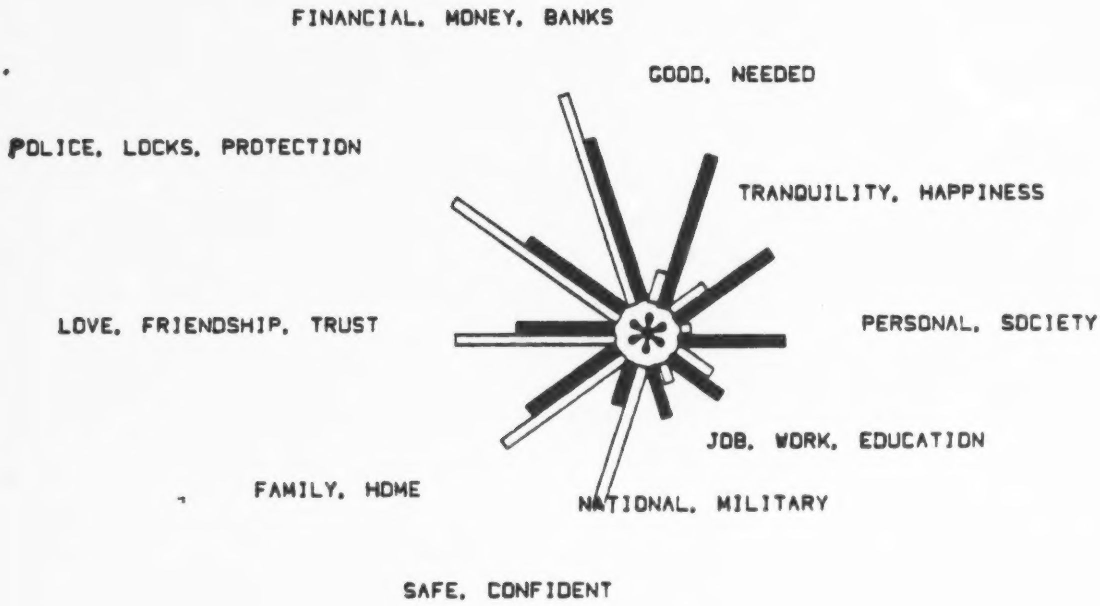
* Mexican student sample responded to the stimulus theme "responsabilidad social."

SECURITY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 45.

SECURITY/SEGURIDAD

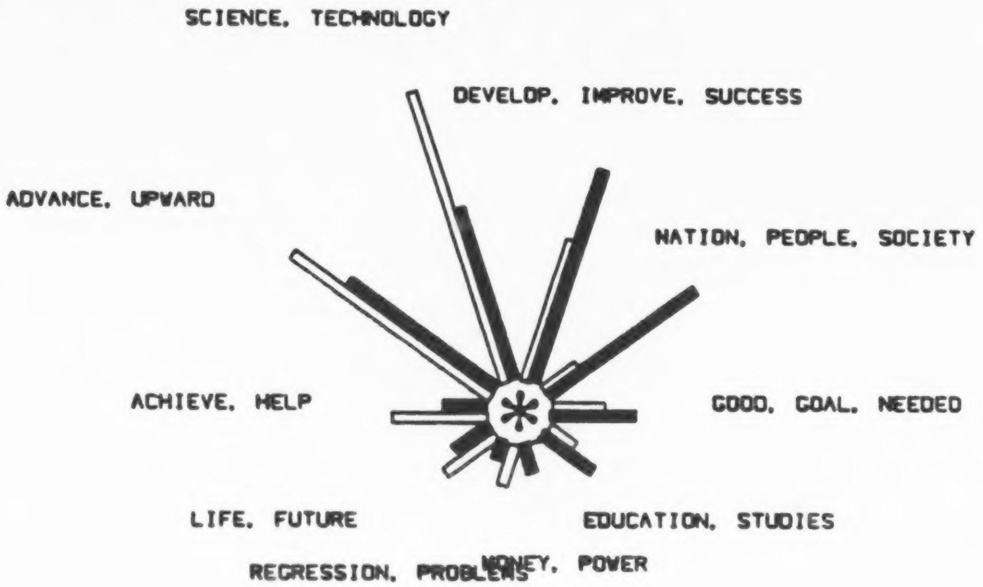
The distribution of the groups' interest in this context reflects again some different concerns and preoccupations. There is basic agreement that security is good and desirable, that the police play an important role in maintaining it, etc. However, some of the motivational differences provide interesting insights.

On the American side money and financial considerations are sources of security. This is partially due to terminology, namely that "securities" is a broadly used financial term. At the same time the U.S. responses make it clear that financial resources are considered instrumental in enhancing a feeling of security. Savings, insurance and money are viewed as protection in an age and society characterized by Riesman (1950) and others as anxiety ridden and full of dangers and threats. According to these authors the unstable and uncertain nature of interpersonal relationships is the main source of insecurity in our highly mobile social environment. It is also interesting to observe that indeed meaningful and emotionally satisfying interpersonal relations (love, friendship, trust) are considered particularly important by U.S. Americans. Probably along this same psychological need, family and home also receive considerable attention. In a study of degree of need satisfaction 180 8th graders of two sexes and two social classes in Mexico City (Diaz-Guerrero, unpublished), it was found that among 22 important needs, those most satisfied for all the groups were love and friendship and the least satisfied need was justice. Different cultural groups appear to vary in kind and degree of satisfaction of their personal needs.

On security the Mexicans and Colombians show more differences, at least in comparison to the generally close agreement found on most other issues or subjects. Mexicans show more preoccupation with economic security and well-being. They also stress more the importance of trust. Furthermore, they show particularly strong preoccupation with social security.

To the Colombians peace and tranquility (tranquilidad) have a particularly strong relationship to security. There is also more emphasis on national (nacion) and military (ejercito) security by Colombians than shown by the U.S. American group. Finally, there is intensive Colombian concern with personal security and protection against crime. This is most likely a reflection of the low level of public safety in Colombia and especially in Bogota. The particularly high crime rate and the famous "wave of violencia" have startled not only Colombians but the outside world as well. A difference in history may also be noted: Mexico's "violencia" took place between 1910 and 1940, while Colombia's began in 1948 and extends to the present.

PROGRESS



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

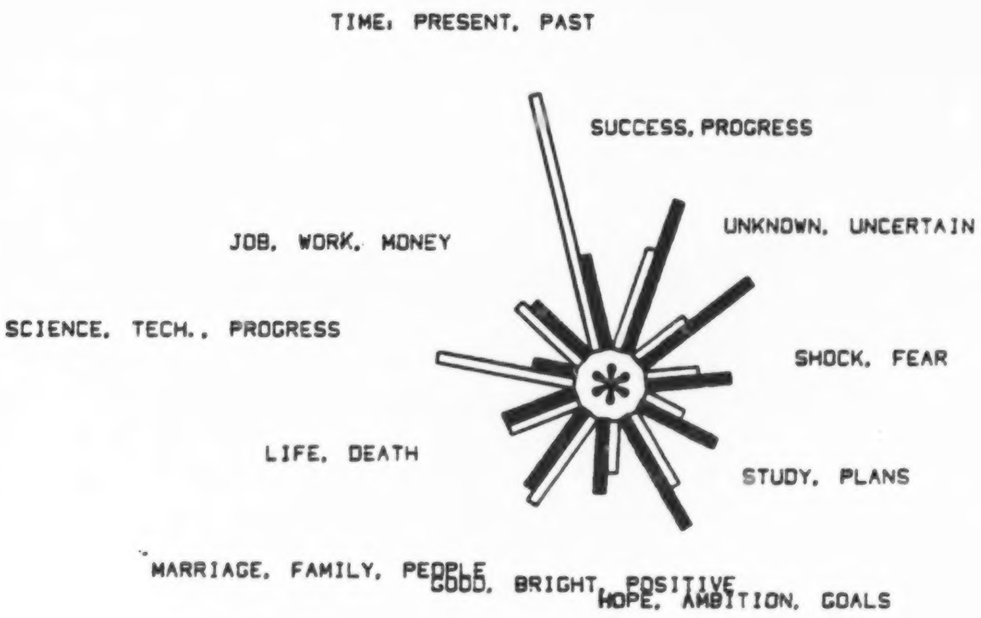
For more information please turn to Appendix I, page 46.

PROGRESS/PROGRESO

Advancing, moving ahead, is the core idea of progress for both culture groups, although it is somewhat more salient to U.S. Americans. While growth, improvement and success are important ideas to U.S. Americans, the Mexicans emphasize development (desarrollo). Progress is seen by U.S. Americans largely as a matter of individual achievement, while Colombians think primarily of help and work. This is in essential agreement with the Mexican tendency to regard progress as a national (nacion) and social (social) objective, a goal for the country (pais). The Mexican emphasis on improvement (mejorar), well-being (bienestar), and economy (economia) conveys similarly a tendency to view progress in terms of broader national objectives.

In agreement with the Mexican view of economy and their strong concern with the underdeveloped status of their country, in the present context we find that the Mexican view of progress is clearly a matter related to their national economy. They see a close connection to education, which also emerges frequently in the context of broader social and national objectives. From the U.S. American perspective the most critical factors are science and technology, factors which receive substantially less attention from the Mexicans or Colombians. The national, developmental considerations are dominant in the views of both the Mexican and Colombian groups.

FUTURE



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 47.

FUTURE/FUTURO

There is a particularly strong American emphasis on the time perspective: future is seen as a linear extension of the past and present. This may be a reflection of a more intensive time awareness as attributed frequently to modern industrial societies (Toffler, 1970). Just as in the case of progress, the U.S. group assigns in the context of future an important role to science and technology. Love, marriage, family, and children also receive intensive attention from the Americans. Americans refer to Toffler's notion of "future shock." They express indeed a great deal of interest and fascination with the future which they approach with optimism, curiosity, and positive expectations.

Mexicans express more uncertainty, fear, and anxiety which may account for their responses to plan (planear) and think (pensar). On the positive side they have high hopes (esperanza) for the future, characterizing it as good (bueno) and filled with promise (promesa) of progress (progreso), development (desarrollo), prosperity (prosperidad), and happiness (felicidad). They also think of work (trabajo), study (estudio), and school (escuela). With their focus on personal goals and aspirations, U.S. Americans look toward the future with optimistic expectations. There is a similar emphasis on future as a source of happiness, success, and money. Mexicans and Colombians are similar in emphasizing development and progress, yet they are also rather similar in giving relatively lesser attention to technology and science. As previously observed, their idea of development is less technologically oriented.

SUMMARY

The social science literature is rich in controversies on certain domains of Hispanic values. One of the most debated issues is work (Rivera, 1970) and motivation (Hernandez et al., 1976; Romano, 1968). Several Hispanic social scientists argue that the social science literature is guilty of promoting a biased, stereotypical image of the Hispanic culture. Generalizations such as laziness, resigned attitudes, and lack of initiative and positive work motivation are particularly common.

As our findings suggest, there are several characteristic differences between the U.S. and Mexican view of work. Some of these differences may explain why even Hispanic authors show considerable disagreement on the Hispanic work attitude. Postulations about who works more or less are naturally much too simplistic. Some of the differences emerge in support of Kluckhohn and Strodtbeck's (1961) original observation about the action oriented nature of Americans. As they observe, compared to most cultures where work is more or less a necessary, indispensable inconvenience, Americans value work not merely as a means to earn a living but as an end in itself.

The data presented in this chapter make this difference rather explicit. The U.S. reactions to work and also to employment show that work is viewed indeed as fun and enjoyable. There is little complaint about tiredness or difficulty, and hard work is viewed as a positive experience. Mexicans do complain about difficulties and fatigue; they emphasize money as a motivating force; they stress its important instrumentality and necessity. They also view it more as a matter of responsibility.

Not only the personal utility and importance is considered but Mexicans consider work in a broader context of society and man, a disposition clearly revealed by the attention they give to such broad objectives as development and progress. While Americans, with their individualistic focus, see work more in the context of personal success and accomplishment, the Mexicans' focus on progress and development conveys the idea that work is seen as a necessity serving social and national objectives as well.

A closer look at the meaning of responsibility and security supports similar conclusions. Responsibility conveys a heavier concern with people, with friends and other persons, as well as with man in general. Responsibility is seen less as an individual choice, but more as a necessity and social duty. Compared to Americans to whom security is, beyond personal safety, predominantly a matter of financial status and affective personal ties, Mexicans are more concerned with social conditions, and problems of national and military security.

The marked difference between the individualistic personal perspective of the Americans and the more social, collective orientation of the Mexicans is explicitly expressed in the context of progress. In the American mind the central ideas of progress are technology and science, accompanied by strong expectations and hopes related to personal success, achievement, and happiness. To the Mexicans progress involves primarily social and national issues. Progress is viewed in the context of national development, improvement and general well-being.

Across the themes analyzed we find a strong American tendency to emphasize jobs, the everyday context of work, and work associated with a particular task. Success, happiness, and career appear again and again, reflecting a strong personal interest as the driving force of individual work motivation. It would be futile to speculate whether success is viewed more as a matter of future goal or as a reward emerging from past achievements. What matters here is that to Americans success is typically personal and intimately related to individual achievement. On the part of the Mexicans, necessity is the pervasive consideration, accompanied by duty and responsibility, both of which convey predominantly social considerations. In the context of work motivation, these differences are likely to have practical implications. They underscore the fact that whether and how much U.S. Americans and Mexicans work depends on incentives which take dominant cultural dispositions into consideration.

In general, the results indicate a close similarity between the Mexican and the Colombian views of work, particularly if the main reference point is a comparison with the U.S. Americans. Actually most of our conclusions drawn in the context of the U.S.-Colombian comparison (Szalay et al., 1982) do hold, with minor modifications, for the U.S.-Mexican comparison.

Probably the single most central conclusion bears on the widely held view which assumes that work motivation is the same universal propensity and the main difference between cultures is that some have more of it, others less. The present results show that U.S. Americans and Mexicans approach work differently. For U.S. Americans work has a more intrinsic value and serves as a major source of satisfaction and self-reliance mediated through achievement and success. For Mexicans, work has much more an instrumental value, it is the main source of existence, personal as well as social. The consistency and the broad ramifications of these distinctions become increasingly apparent from the parallel comparison of both the Mexicans and the Colombians with the U.S. Americans.

Another source of useful insights is offered by Szalay's comparative studies of various Hispanic American samples---Mexican Americans, Puerto Ricans, Cubans and other Latin American immigrants living in the U.S. with the U.S. mainstream. Two recent studies (Szalay et al., 1982; Szalay et al., 1984) show a highly consistent pattern of gradual transition from the instrumental view of work as characteristic of the traditional Hispanic group to an achievement based intrinsic valuation characteristic of these Hispanic American samples which have shown a high degree of acculturation to the U.S. environment, not only in their view of work, but of other domains as well.

Holtzman, Diaz-Guerrero and Swartz (1975) found American school children significantly, but far from spectacularly, ahead of Mexicans in most but not all cognitive abilities and knowledge. But American classrooms had much fewer children and the salaries of the American teachers were at least four times greater than those of the Mexican at the time. Without higher teachers yield it is hard to improve school children's cognitive abilities and knowledge.

As the results obtained in high school children of Illinois and Mexico City with the Semantic Differential indicate, Mexican highschoolers rate the concept of failure as worse and more active than did American students, Americans value progress less than Mexicans and see success even if it means to them individualistic success as less powerful than Mexicans. Particularly surprising is the differential subjective meaning of work: Americans value it less and see it as more passive than Mexicans. Furthermore, affective synonyms (among relevant concepts) for work are rich people, banker, and insurance for Americans and worker, shop, and storekeeper for Mexicans. Expectedly, antonyms for work are poor people, debt and failure for Americans but for Mexicans they are failure, borrowing and debt.

This meaningful panorama supports the view of many observers and sociologists that Hispanic and other immigrants in the United States are willing to work harder and for less in order to avoid failure and achieve their kind of success.

It is the actual and real differences, as illustrated in this book, that are fundamental regarding what to expect in the thinking, behavior, and various forms of yield for the individuals and the groups. Thus, it has become clear that presently Americans will work hard for anything relevant to or which adds to their individual self esteem. Hispanics will have to be given a good external reason to work: family, money, a mission, a fantastic opportunity to break with an uninspiring past, a mystique: national progress, a better society, national development, etc.

CHAPTER 11

GOVERNMENT, POLITICS

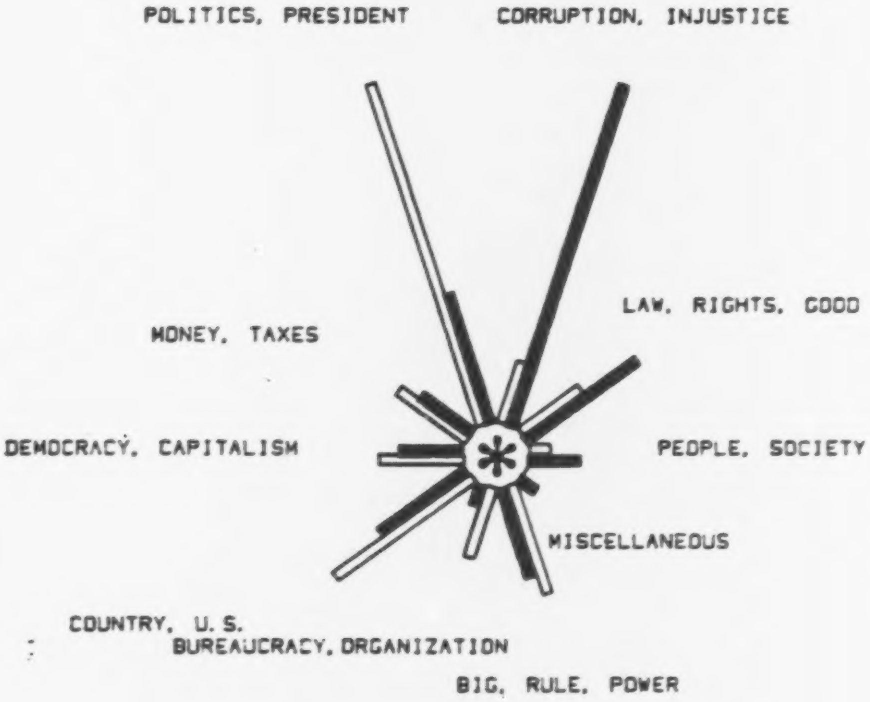
Kautsky (1962), Pye (1958), Apter (1965), and other leading scholars specialized in the field of national development observe some common characteristics of the political elites and the general population of developing countries with regard to their political views and frames of reference. The elites are frequently characterized as being motivated by strong nationalistic sentiments; they show a tendency to subordinate the interests of the individual to the interests of the national collective. Amidst conditions of poverty and hunger in the general population, the people feel helpless as individuals and expect their government to make large-scale, collective improvements in education, economic development, and industrialization. This in turn calls for strong leadership, centralized power and authority.

Szalay's comparative in-depth studies of Korean (Szalay et al., 1972), Slovenian (Szalay and Pecjak, 1979b), Egyptian and Jordanian (Szalay et al., 1978b), Iranian (Szalay et al., 1979a) and other cultural samples with matching U.S. American samples have indeed shown interesting similarities as well as differences in their political frames of reference. The similarities among the people of developing nations become especially apparent when they are compared with U.S. Americans.

The parochial and erroneous claim that politics is the same all over the world overlooks fundamental perspectives, which frequently separate industrially highly developed countries from less developed countries. Such simplifications are harmful when they reduce our own capabilities to address the problems of billions of people overseas whose frames of reference and experiences are vastly different from ours.

The following comparative analysis of the Mexican and U.S. American views of a few selected themes will be used to examine important similarities and differences.

GOVERNMENT



Perceptions and Evaluations
▭ - by Americans ▬ - by Mexicans

For more information please turn to Appendix I, page 48.

GOVERNMENT/GOBIERNO

Americans perceive government as a large organization, a bureaucracy, which is in the business of politics. The president and the Congress attract about the same interest, the Senate somewhat less. Nonetheless, heavy emphasis is placed on the legislative and the executive branches of government. They emphasize the election process by which people express their preferences and choice. They make a clear distinction between federal, state, and local governments.

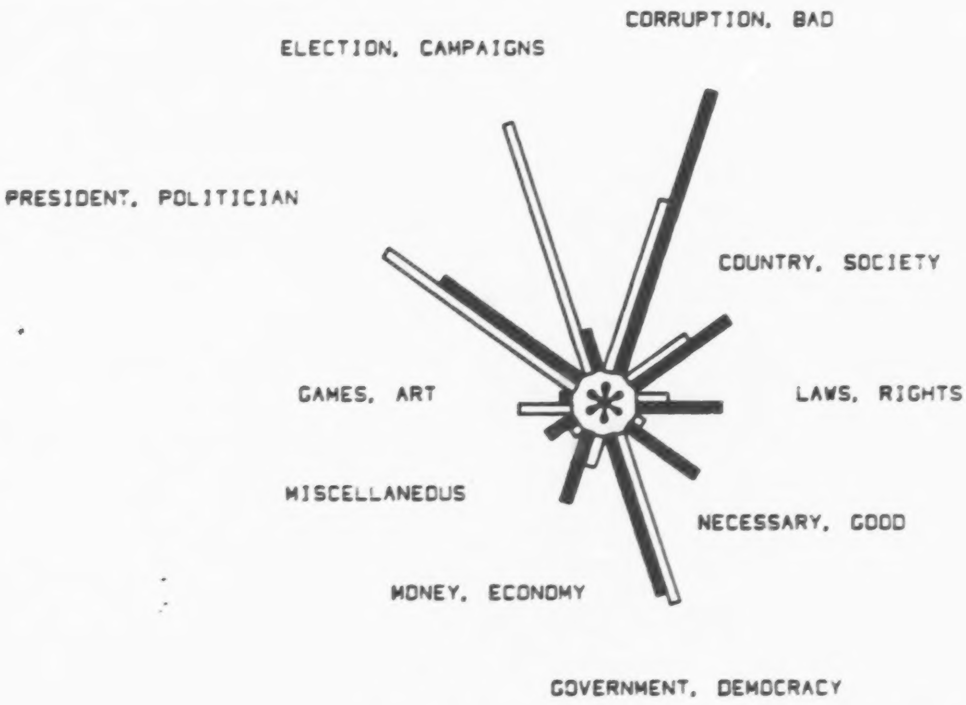
From the Mexican perspective only the office of president (presidente) receives any sizable attention. The Mexican image of government is less differentiated, focused on the government of the country and Federal District. This is most probably due to the actually centralized approach to government, in spite of the fact that it is a federal system like that of the United States. The Departmental Assemblies and the Municipal Councils, although they are elected, have no legislative functions; they are administrative bodies. The only governmental body which has truly legislative functions is the Congress, whose members are elected, as is the president, by direct popular vote. "The government" for Mexicans means the central national government, particularly the executive branch. Congress, although legally elected by the people, appears simply to accept and legalize the decisions and proposals of the president.

While the Americans' image of government centers on the legislature and the administrative-bureaucratic organization, in the Mexican view of the government, power (poder) and authority (autoridad) are more dominant. This difference may partially explain the very strong criticism directed against the government---corruption (corrupto), bad/evil (malo), injustice (injusticia), fraud (engano), and concern with the misuse of power as in oppression (opresion) and repression (represion). Yet at the same time Mexicans show stronger affective identification with the government as good, fair, necessary. Democracy receives attention from both groups although, as we have seen and will see, it has a somewhat different meaning to Mexicans than to Americans. Americans interconnect government more with the law and with such practical matters as taxes and employment and contrast capitalism with socialism.

On the Semantic Differential the Illinois highschoolers gave more power and meaning to the concept of "government" than the Mexicans, for whom it was worse, nearly meaningless, and polarized in evaluations.

Those familiar with the Mexican sentiments suggest that the "docena tragica" (a reference to the two six year mandates of Luis Echeverria and Jose Lopez Portillo) is what makes them exclaim corruption and fraud about the government.

POLITICS



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 49.

POLITICS/POLITICA

Mexicans and Americans both see politics in close relationship to government, and they both relate politics to the role of the president and to power in general. Beyond these similarities the two groups differ in several respects. Americans construe politics as an activity or process closely connected with the Congress, the Senate, that is, political institutions established by the constitution and manned by the elected representatives of the population. In addition to these elected bodies Americans give a great deal of attention to the voting and election process by which people express their preferences and by which the representation is implemented and decisions are made. This process, including campaigning, debates, political conventions, competition between the Democratic and Republican parties, has a special salience for Americans, while it receives comparatively little attention from the Mexicans. The people most representative of politics in the American mind are the presidents, past and present (Kennedy, Carter, Nixon, Reagan). Interestingly, the Mexicans do not mention specific presidents or politicians, but think of the president in general.

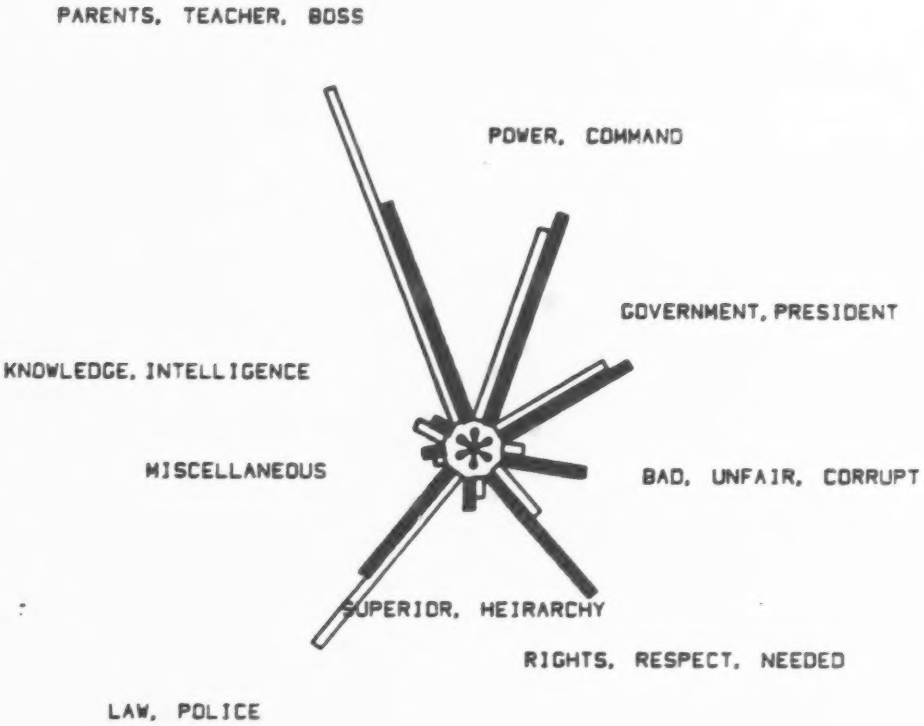
The particularly intensive negative reactions contrasted with sizable positive evaluations indicate that politics is for Mexicans a highly emotional issue characterized by a high degree of ambivalence. Both groups speak of the corruption in politics. Americans mention crookedness, cheating, and dishonesty, with Watergate and Abscam vividly in mind. The Mexicans characterize politics as bad/evil, dirty, a source of injustice and demagogy; yet they also characterize politics as good and necessary and as a source of justice and help. The Americans have very little positive to say about politics. The Mexican expectations are more positive and the disappointment greater.

Americans relate politics to nation, while in the eyes of the Mexicans politics involves more intensively the problems of society, social issues. Mexicans also see a stronger connection between politics and the economy or economic situation. World politics and international relations receive little attention from both groups.

In other studies the Colombian meaning of politics was more similar to the Mexican than to the American. Colombians think little of elections and the political process but do pay relatively more attention to political parties, liberal and conservative. On the Semantic Differential Illinois highschoolers ascribed more meaning and more power to "politics" than did Mexicans, for whom it was clearly worse and nearly meaningless.

In general, the American meaning of politics, unlike the Mexican, is focused on the election process, on political institutions, and competition between the political parties. The Mexicans relate politics more to society, economy, and law; they express positive expectations and intense dissatisfaction.

AUTHORITY



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 50.

AUTHORITY/AUTORIDAD

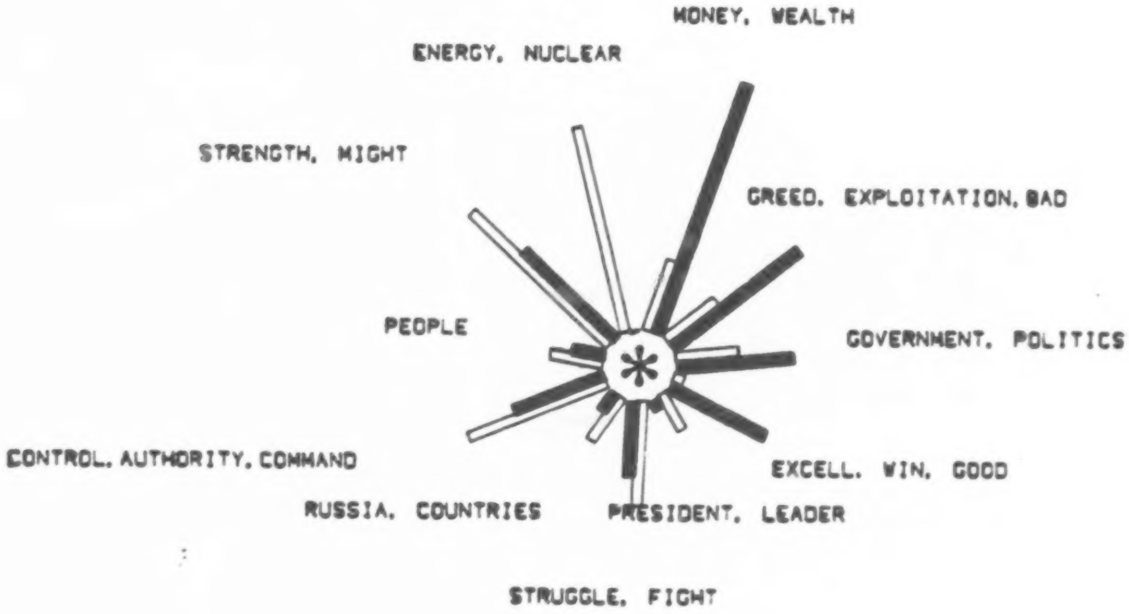
The differences in the U.S. and Mexican meanings of authority stem mainly from the focus of attention. To the U.S. group power is one of the most dominant sources of authority and vice versa. It is also connected closely with the idea of control. The Mexicans see authority as the foundation for mandates (mandato), commands (mando), and order (orden).

In thinking of where authority should be placed, both groups mention the police (policia) and the law (ley) as important sources. And while the police are more salient to Americans, the government is the most dominant source of authority to the Mexicans. The president receives less attention in this context from both groups. To U.S. Americans parents are authority figures more as a team, whereas the Mexicans have more specifically the father in mind. Both mention teachers and school.

Some of these differences follow from the circumstance that for the groups compared authority has somewhat a different foundation. To Americans beyond power and the capability to control, knowledge appears to be of considerable importance, which may explain why they make more mention of teachers, professors, and experts. To Mexicans, justice, law, and order are of greater importance than to the Americans which explains their preoccupation with the government. As on all previous political issues Mexicans express again considerable ambivalence. They characterize authority as bad/evil, a source of oppression, repression, injustice, etc. While in most other respects they are similar to the Colombians, on this negative evaluation Mexicans show a considerable difference.

For U.S. and Mexican highschoolers no affective meaning difference was found for "authority" with the Semantic Differential. It was neutral for evaluation and activity and slightly powerful in both samples.

POWER



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 51.

POWER/PODER

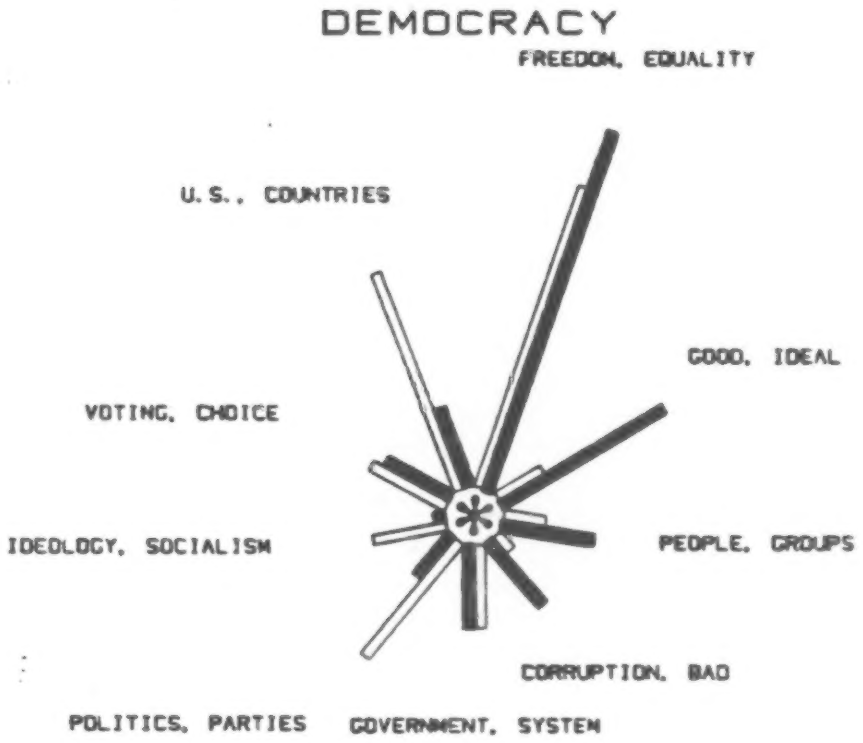
The Americans' references to gas, electricity, nuclear power, and other forms of physical energy are not shared by the Mexicans. The Spanish word "poder" does not connote physical force or energy. The idea of power is used by Mexicans mainly in a human or social context.

Nonetheless, for both groups the primary meaning of power is social and political, involving political leadership, particularly the president, and government. This may explain some of the strong negative connotations that power has for both groups, although with a different accent. Americans think more of power in the context of world powers---U.S., U.S.S.R.---that is, the field of international relations. In the domestic field of politics there is some preoccupation with corruption, greed, and misuse of power by Americans.

Mexicans show a more domestic, social focus and a much stronger preoccupation with the abuse of power: exploitation, wickedness, bad/evil, oppression, injustice. These critical reactions are directed against the representatives of power. The main culprits are the government, the rich, riches, money. References to capitalism and the United States are moderate. The heavy references to money and riches suggest that the Mexicans are particularly sensitive to and critical of the social abuse of economic and political power. Yet again, while the Mexicans express many misgivings about power and its misuse, they show considerable fascination with it as well.

Americans see power as an important motivating factor; they think of the hunger for power, power struggle, control, and manipulation. The Mexicans emphasize authority (autoridad) and mandate (mandato) as important sources of power and convey stronger preoccupation with the social and psychological dimension of influence.

Clearly in agreement with the AGA results, "power" in the Semantic Differential study was found to be better, more powerful, active and meaningful for American highschoolers than Mexican. Additionally, there was significantly more agreement on its subjective meaning for the American sample.



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 52.

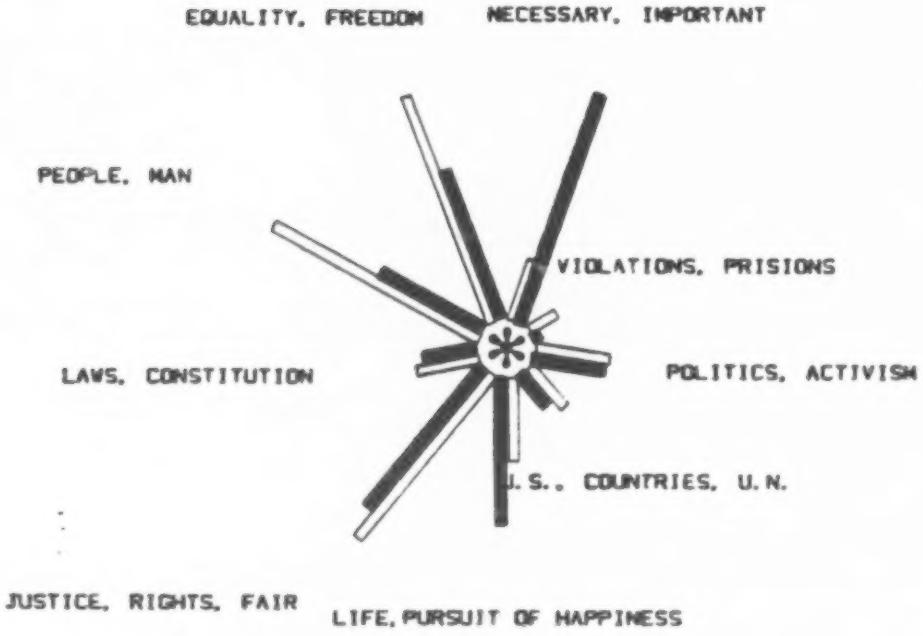
DEMOCRACY/DEMOCRACIA

Both Mexicans and Americans express a strong personal identification with the political system of democracy. While Americans see the United States as the country most representative of democracy, the Mexicans make remarkably few references to Mexico; that is, they are apparently hesitant to recognize their own country as democratic yet they appear aware of what democracy involves and requires. Their many references to elections (elecciones) and voting (votar) indicate a recognition of the procedural requirements of democracy, a dimension which usually receives little recognition from other less developed countries, as shown by the results of our previous comparisons. There is considerable agreement between Americans and Mexicans in emphasizing important social values such as freedom, liberty, equality, human rights. Americans consider freedom to be the most salient attribute of democracy. Equality (igualdad) and justice (justicia) receive stronger recognition from the Mexicans. While the Americans emphasize fairness, the Mexicans give more attention to laws (leyes) and justice (justicia). Interestingly, Mexicans give special weight also to the ideas of union and unity.

The Mexicans stress the human and social dimension of democracy. They think more of society (sociedad) and particularly of the general population (pueblo). As another important difference, Mexicans express rather skeptical and cynical views: nonexistent (inexistent), lie (mentira), demagogy (demagogia). This suggests a certain disappointment resulting more likely from discrepancies between their high ideals of liberty and equality and the actual political realities observed.

In general both the Americans and the Mexicans, and the Colombians as well, attach high positive values to democracy. They also recognize the procedural requirements of democracy. Mexicans, however, do not identify Mexico as a democratic country, while both Americans and Colombians think of their own respective countries as the most salient representative of democracy. Mexico has been a one-party state since 1917.

HUMAN RIGHTS



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 53.

HUMAN RIGHTS/DERECHOS HUMANOS

For both Americans and Mexicans human rights are based on two dominant values, equality and freedom. Their main concerns are with the application of these values in the widest and most general terms. Along their dominant tendency of practicality, U.S. Americans mention specific people and groups whose rights are violated, whose freedom is restricted, and who do not receive equal treatment. Their interest in human rights is centered on domestic groups---Blacks, women, children---who have failed to receive equal treatment in one or another area of their human rights. U.S. Americans are particularly concerned about the rights of free speech, religious choice, and the pursuit of happiness.

Mexicans are particularly emphatic in stating that human rights are necessary and good and that they are matters of obligation and responsibility, that they involve such essentials as security (seguridad), protection (proteccion), and guarantees (garantias). Yet despite this strong endorsement Mexicans remain rather general in their references to persons, humanity, society, everybody, etc. without indicating whose human rights are at the core of their concern, which appears to imply everybody. All Mexicans may feel abused by the authorities. They speak of law, fairness, justice, and respect but fail to convey in ways similar to Americans who are the specific targets of their human rights concerns. The closest practical issues they mention are education, work, development, which appear to be broad national concerns rather than human rights problems.

The Colombians are more specific. They express concerns with extreme instances of violation of justice. Most of these instances suggest the misuse of force, i.e., the treatment of prisoners, torture, and other unspecified violations. The Colombian references to the marines, the military, and guerrillas are of a different nature than those by the U.S. Americans in the context of the rights of women and ERA.

SUMMARY

How Mexicans and Americans differ in their subjective understanding of issues related to government and politics may be looked at from two different angles. One is through a comparison of Mexicans with U.S. Americans, and the other is through a comparison of Mexicans with Colombians as well as representatives of other developing countries. The following brief summary will encompass both these perspectives.

The Mexican and American views differ consistently along several main parameters across most of the issues examined. Whether it is government, politics, or democracy, Americans think of governmental institutions---Congress, Senate, the president---that is, of actors and organizations which are constitutionally created and regulated. The political actors and organizations mentioned by the Mexicans are more vague, less clearly articulated. The Americans think intensively of elections and voting, the political process by which the political representatives are chosen and the decisions are made. Americans think also more intensively of the political parties, Democrats, Republicans, which compete with each other and offer the public different options and alternative solutions.

The Mexican ideas are in all these contexts relatively few and nonspecific. The Mexican views involve more abstract ideals, reflect positive expectations and identification. Simultaneously they are accompanied by strong criticism and complaints involving exploitation, abuse, oppression, suppression, and other misuses of power. In all these respects Mexicans lay more stress on law and justice, respect, responsibility and other high ideals, and they invariably express more dissatisfaction and frustration conveying a high degree of ambivalence. The expectations conveyed by the Mexican reactions are reminiscent of the observations made by Kautsky, Apter, and other experts with regard to the political frame of reference of people in the Third World. As these experts have observed, people of the developing countries feel intensively helpless and they look to the government and national politics as potential sources of help and solutions. The intensity of expectations may be in the case of the Mexicans a major source of the dissatisfaction expressed in most political contexts examined.

Politics, government, and power are closely interrelated in the minds of both Americans and Mexicans, yet the nature and foundation of this close relationship differs. In the American mind they are based on the framework of institutions (Congress, Senate) and on constitutionally regulated processes (elections which assure political decision making in agreement with the views of the majority). They are based, furthermore, on political parties (Democrats, Republicans) which compete and assure that views appealing to the people receive popular representation.

In the Mexican mind politics, government, democracy, and all the associated ideas are similarly interrelated, but mostly on a different foundation. They all entail high expectations about law, justice, social equality, unity, that is, all the desiderata necessary to achieve economic and social development. They all elicit similar sentiments of dissatisfaction and frustration as expressed in their references to exploitation, abuse, oppression, suppression, etc.

Similarly, power and authority seem to be closely but differently related for Americans and Mexicans. To U.S. Americans power is primary, implying a potential for control and influence. In the pragmatic view of U.S. Americans this potential seems to be the very essence of authority. Mexicans seem to interpret this relationship the other way around; authority appears to be primary, based on human roles which become the source of influence and power. As indicated, the Mexicans view authority and political power as mandated, which suggests a rationale that certain critical choices are at the discretion of those with authority and power. These views appear to be in agreement with the domestic practices which are quite different from American experiences. The American democratic process does not mandate freedom of action for the office holder but provides elaborate mechanisms to keep him in line with public sentiments, i.e., with the views of his constituents. On this question there is considerable similarity between Mexicans and Colombians and people from other developing countries.

The American-Mexican comparison involving politics, government, and other issues related to politics reveals differential trends in people's subjective views, their frames of reference, which appear with considerable consistency across most of the ideas and issues compared.

In the context of the Mexican-Colombian comparison we observe rather different trends. Compared to the Mexican-American differences, the Mexican-Colombian differences are usually small. Due to the close similarities of the Colombian views with the Mexican, most of the above Mexican-American differences observed previously apply to the Colombian-American comparison as well. Compared to the Americans, the Colombians also approach politics, government, democracy, etc. with high expectations and attach high ideals to them, but they are relatively vague on specifics involving institutions, the role of the parties, and the working of the process. Colombians also express strong negative feelings with regard to government and political issues; like the Mexicans they complain about exploitation, oppression, suppression, abuse, etc.

Most of these trends observed support the literature on national development which indicate a rather high degree of politicization of the elites in the countries of the Third World. They also support observations related to the frequently abstract and affect-laden nature of political orientation, the feelings of relative helplessness, the identification of large-scale social and national objectives, the emphasis on unity, etc.

On other matters the Mexican and Colombian views and aspirations deviate rather noticeably not only from the generalizations provided by the experts, but also from our own data obtained on other countries of the Third

World. Mexicans and Colombians show relatively little preoccupation with industrialization, modernization and economic development compared for instance, with Koreans (Szalay, Moon and Bryson, 1973) or with Jordanians (Szalay et al., 1978).

Compared to the characterizations of the "ideology of accelerated national development" as described by Shils (1960), Moore (1963), and others, Mexicans and Colombians do reveal sensitivities and pride, but do not show the same emphasis on national identity and national objectives as do many other developing nations from the Far East or Middle East. Kautsky (1962) characterized nationalism as the strongest and most dynamic force in developing nations. Although the Mexicans and the Colombians both show some distinct signs of national identification, their political frames of reference show little indication of strong national feelings or of a process through which nationalism can transform into a practical, action oriented force serving the goals of national development.

CHAPTER 12

NATIONAL/ETHNIC IMAGES

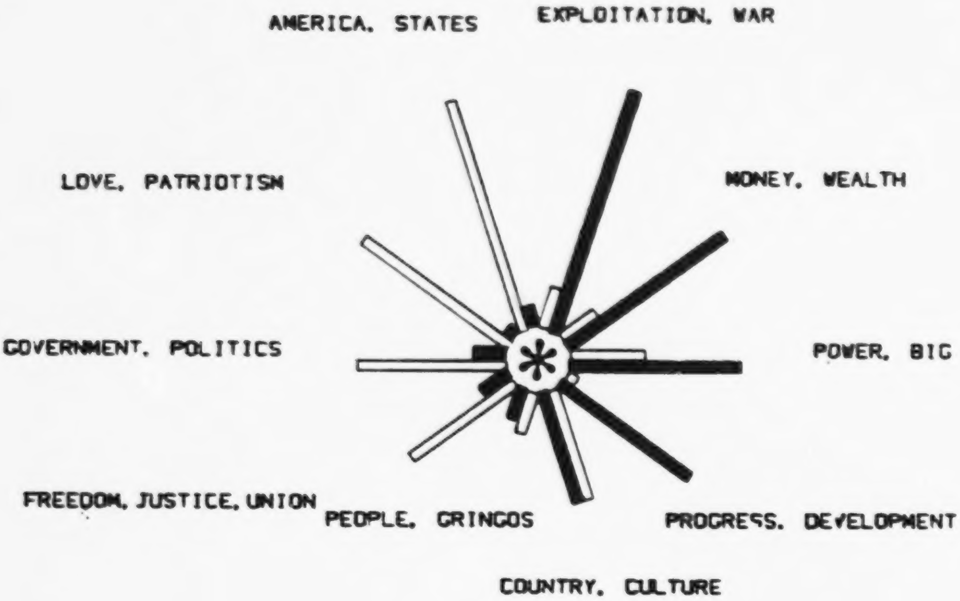
Mental images are selective, affect-laden representations of reality. Whether the mental representations are of concrete objects or of complex events or problems, they are all shaped by the experiences and frame of reference of the observer. Selectivity and subjectivity are natural and intrinsic attributes of human perception. They are the main sources of variations in human behavior. This is the reason that the study of mental images, mental representations, can be so important and valuable. Careful examination of mental representations will reveal not how people actually are but how people tend to see themselves and others. For example, although Americans may not perceive themselves as capitalists or exploiters, people from other countries may see Americans in this light. Culturally widely shared perceptions are potent forces shaping history, frequently more potent than tangible realities. The following results show the culturally shared subjective representations and frames of reference characteristic of Mexicans and Americans.

The images of the United States and the Soviet Union are interesting in view of their potential to answer such questions as how these two leading world powers are viewed and evaluated by Americans looking at themselves and at their major antagonist and by Mexicans who are geographically close to the United States and distant from the Soviet Union. It is of interest to see to what extent and in what ways the Mexicans' image of the United States is similar and in what particular ways it differs from that of Americans.

The American and Mexican groups' images of Mexican Americans, Puerto Ricans and Cubans provides a contrast of the perspectives of the culturally related Mexicans who are physically distant with the perspectives of Anglo Americans who may be culturally more different but who live in the same society with these various Hispanic American culture groups.

Compared to the more structured assessment strategies, the present unstructured, open-ended approach offers new insights into characteristics and perspectives that spontaneously emerge as dominant in the minds of the Mexican and American groups compared. But there is a crucial limitation to what we are to report next. On nonpolitical subjects Mexican and American students may be quite representative of their entire cultural group. On highly politicized terms such as the United States, Soviet Union, and North Americans, the subjective views of students may at times be representative of the entire culture and at others limited to their group. What follows represents urban university student views. It will be interesting to compare them in the future to the views of workers, rural people, etc.

UNITED STATES



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 54.

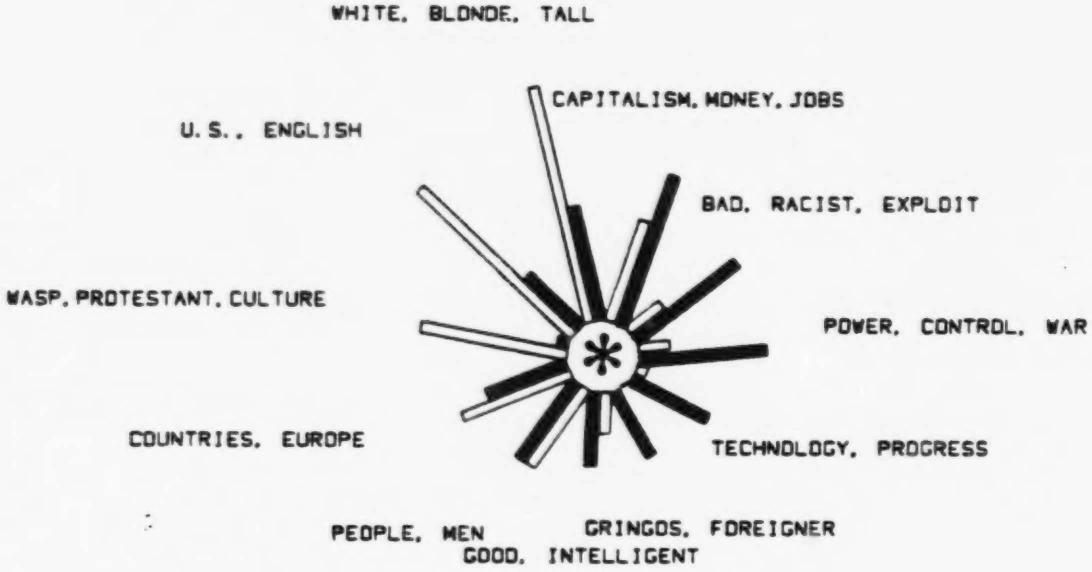
UNITED STATES/ESTADOS UNIDOS

U.S. Americans think of the United States as a country formed of many states, a nation with its own history and other intrinsic characteristics. From a political angle the democratic principles, governmental organization, and the presidency represent salient considerations. The most dominant single attribute of the United States is its freedom.

The Mexicans' image of the United States shows a very different distribution of priorities and interests. The most agreement between U.S. Americans and Mexicans is shown in their recognition of the U.S. as a country (pais). The Mexicans stress power (poderio) and the large size as particularly dominant attributes. In addition to physical power, money and various aspects of the economic situation---capitalism (capitalismo), wealth (riqueza)---attract their attention. On the positive side, power becomes an asset in the context of development (desarrollo), progress (progreso), technology (tecnologia). On the negative side, however, this recognition of U.S. power leads to critical views built around the abuse of power: war (guerra), exploitation (explotador), imperialism (imperialismo), oppression (opresion).

There is a great deal of similarity between the Mexicans and the Colombians, both in terms of what they admire and what they disapprove or resent about the United States. The Mexicans place more emphasis on richness, money, and capitalism, and they are particularly critical of the misuse of power. The Colombians think more in terms of political might (empire, dominion) and in terms of people (gringos, Yankees). The human, social dimension has low relative salience here for the Mexicans.

ANGLO AMERICANS



Perceptions and Evaluations
□ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 55.

ANGLO AMERICANS/ANGLOAMERICANOS*

With regard to the physical image, the reference to "white", which comes predominantly from Americans, is probably more a matter of ethnic identification than a physical distinction. If that is true we may conclude that physical appearance plays a negligible role in the national self image. The Mexicans, on the other hand, provide some distinct imagery, viewing Americans as blond, tall and large, and even handsome. That Americans are white receives little attention from the Mexicans, probably because they also consider themselves white as well.

With regard to national identification or identification by origin, the Americans think predominantly of Europe, England and Ireland. The Mexicans refer to Canada and Mexico in addition to the United States. For Americans the idea of America and English dominate naturally.

As a part of cultural identification Americans think of WASP, Protestant and Baptist and of culture and church in general. Mexicans use the expression gringos and mention culture and society in more general terms.

As the relatively few responses and the low dominance score indicate, the collective self image of the Americans is not particularly rich, compared to the Mexicans' image of the Americans. The most outstanding characteristics of Americans in the eyes of the Mexicans involves the economic conditions: capitalism, money, dollars, wealth, etc. Mexicans also see Americans as powerful, with military power, arms and with aggressive tendencies involving war and invasion. They are positively impressed by American technology, science, progress and development. In terms of positive human qualities intelligence is the most salient followed by ambition, creativity and goodness.

On the negative side, which is more dominant, Mexicans view Americans as exploiters, racists, and imperialists, as bad/evil, false, and selfish. Compared to the Colombians, the Mexicans' image of Americans is distinctly more negative, more focused on the "syndrome" of capitalism, exploitation and imperialism. The Colombian image is focused on the people, culture and development; it is also less affect laden and ambivalent. The Mexicans' images of Americans and of the United States show essentially similar trends of perceptions and evaluations.

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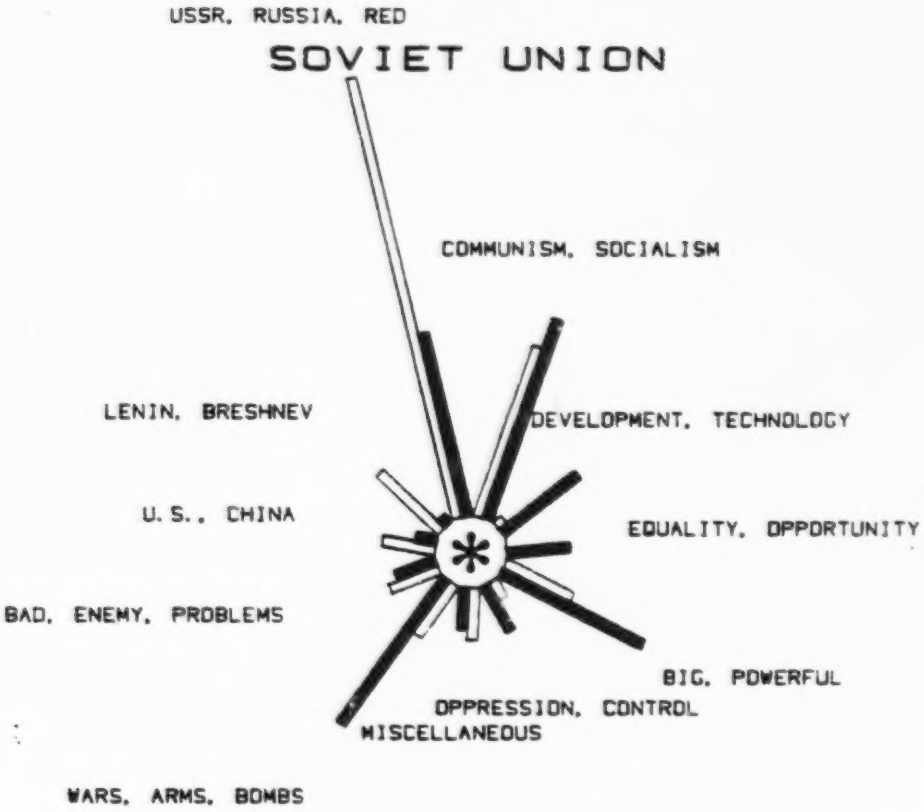
*Mexican student sample responded to the stimulus theme "Norteamericanos."



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 56.

SOVIET UNION/UNION SOVIETICA

In the identification of the Soviet Union the Mexicans do not use the political label of U.S.S.R., but think of Russia and Russians. The U.S. Americans speak mainly of Russia and to a lesser extent of U.S.S.R. The American students mention more geographic and historic details such as Moscow, Siberia, and the Kremlin.

In terms of its political, systemic identity, Americans view the Soviet Union as the country of communism, with only a slight reference to socialism. The more it is interesting to observe that the Mexicans' references to socialism and socialist outweigh their references to communism. While these systemic identifications with socialism and communism occupy a larger share of the Mexicans' image of the Soviet Union, the Mexicans do not refer to the role of leaders, which is an important part of the Americans' image of the Soviet Union.

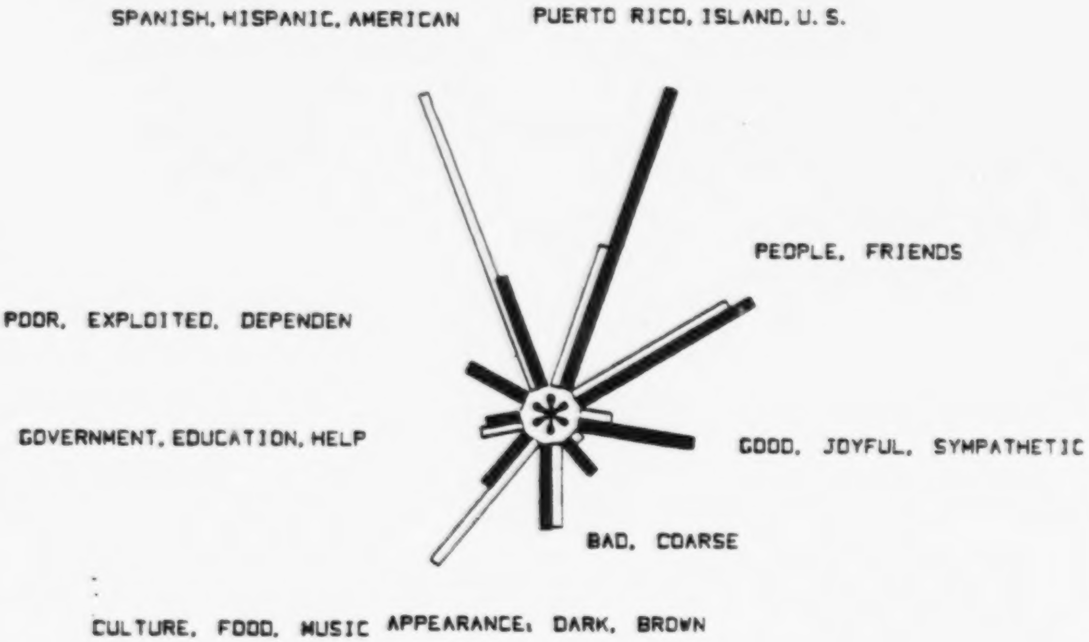
Yet, interestingly, the Mexicans show an intensive awareness of Soviet might, power, potency, and military preparedness: arms, armament, war, invasion, intervention, fight. This may explain why the Mexicans make more references to repression and control, at least compared to the U.S. Americans who are slightly stronger in their overall negative characterization. The Mexicans are more positive in their characterizations; they see the Soviet Union as representative of the ideas of equality, justice, development, technology, work, etc.

The Americans think of Afghanistan and oppression, and of the Soviet technological achievements only the Sputnik comes to mind.

In general, the U.S. Americans' image of the Soviet Union is consistent with their understanding of communism, but essentially rather different from their understanding of socialism. While socialism carries generally more positive connotations, communism and the Soviet Union convey more intensively the idea of oppression, control, lack of freedom.

To the Mexican students the images of the Soviet Union, communism, and socialism have intrinsic similarities; they use socialism and communism to denote the Soviet Union rather interchangeably. While their evaluations do show some negative elements, the Mexicans are predominantly positive, with special emphasis on the egalitarian ideals of communism and socialism and on the role given to workers. In the case of the Soviet Union these positive elements are little affected by a simultaneous recognition of the country's power and military might.

PUERTO RICANS



Perceptions and Evaluations
☐ - by Americans ■ - by Mexicans

For more information please turn to Appendix I, page 57.

PUERTO RICANS/PUERTORIQUENOS

A recent study comparing Hispanic American and Anglo American groups from various regions of the United States (Szalay, Diaz, Brena, and Vilov, 1983) revealed that Hispanic Americans who were geographically close described each other more in terms of personality characteristics (goodness, friendliness, generosity), while groups separated by greater distances made more stereotypical references to customs, popular food items and products (e.g., rice, rum).

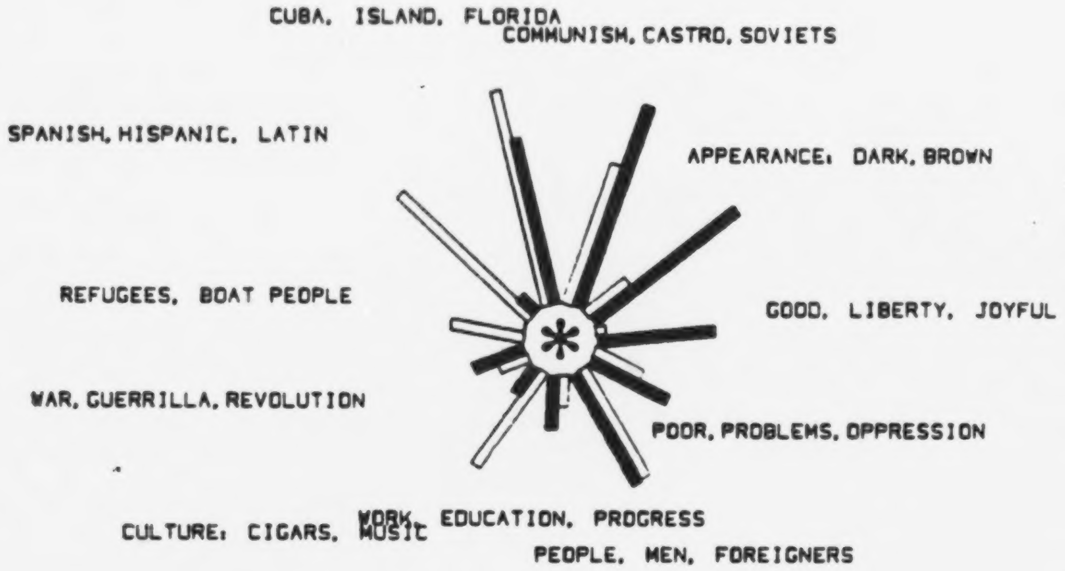
The single most dominant perceptual component in the image of Puerto Ricans for Mexicans (as well as for Colombians) ties them to their homeland, the island of Puerto Rico, and to their geographic location in relation to the United States and Central and South America. The Americans think of New York almost as much as of Puerto Rico as the home base of Puerto Ricans.

From the American perspective the most outstanding characteristic of Puerto Ricans is their Spanish language and Hispanic cultural background. The Mexicans characterize them more as Latinos as well as Americans and gringos. With regard to appearance, both Americans and Mexicans pay about the same attention to the brown skin color and dark hair of Puerto Ricans. Mexicans make more mention of small body size. Americans think more vividly of customs, culture, music, dancing, although music and dancing get considerable attention from the Mexicans as well.

The Mexicans place more emphasis on friendship, interpersonal relations and personality attributes in their image of the Puerto Ricans than do Americans. This may be partially a consequence of closer ethnic identification. It is also possible, however, that this is merely a reflection of the Mexican disposition to emphasize the human dimension in contrast to the material, technical dimensions of life. This is naturally not merely a Mexican trait but appears to be a common characteristic of Colombians, Puerto Ricans, and Cubans, that is, of all culture groups of Hispanic-Latin American cultural background.

In this vein Mexicans (and particularly the Colombians) show consistently stronger dispositions to think of Puerto Ricans as human beings, people, man, person, friend. Compared to these Hispanic groups, Americans think of Puerto Ricans more as immigrants and a minority, although they refer to friendship rather extensively as well. Furthermore, Americans characterize Puerto Ricans as poor, living on welfare and in slums. Although Mexicans think of poverty as well, they speak more of exploitation, dependency and domination.

CUBANS



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1, page 58.

CUBANS/CUBANOS

A dominant component in the image of Cubans involves their origin, their homeland. The island of Cuba, including its geographic location in the Caribbean, is by far the most dominant to the Mexicans, while for the Americans this is superseded by Cuban settlements in the United States (Florida, Miami). These trends indicate that Americans are thinking predominantly of Cuban immigrants, while the Mexicans have the Cubans in Cuba mainly in mind.

This differentiation applies to political identification as well. While Castro has high salience to all groups (particularly to the Colombians), Americans think of Cuba in the context of communism and Russia, while to the Mexicans the idea of socialism is the most pervasive.

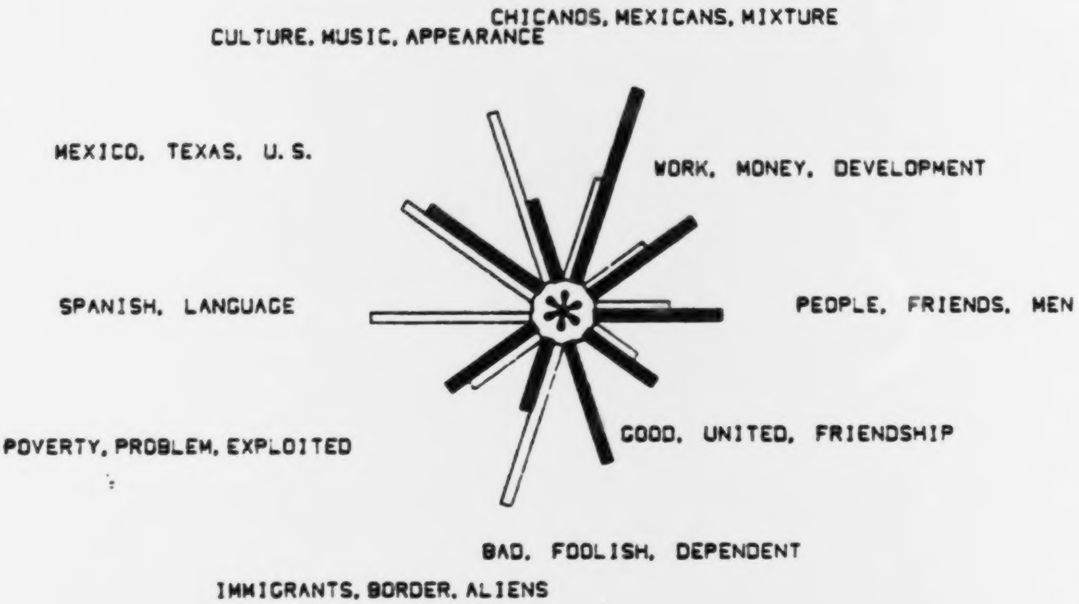
In the Americans' image of Cubans the Spanish language or Spanish background is again the single most salient identification. Somehow this attracts little explicit attention from the Mexicans. Also, the economic and cultural products associated with Cuba---cigars, sugar, music, etc.---are much more representative of Cubans in the eyes of the Americans than Mexicans.

Again, the Mexicans think of Cubans in more general terms of people, persons, humans, and they express friendship with considerable weight. Americans think of Cubans more as foreigners, further stressing their foreign background by characterizing them as refugees and immigrants and by referring to the boats used in their escape from Cuba. With regard to the physical imagery it is interesting to observe that the Mexicans tend to perceive Cubans as people with black, brown or dark skin color. This color identification is remarkably intensive.

Goodness, liberty, equality, freedom, and particularly joyfulness again receive stronger recognition from the Mexicans. This trend is shared by the Colombians as well. Similarly, both Mexicans and Colombians express here negative evaluations as well, referring to oppression, discrimination, manipulation and other negative activities which they attribute probably more to the Cuban political system or government than to individual Cubans.

In general, the Colombians' image of Cubans is in considerable agreement with the Mexicans' but the Colombians think more in terms of communism than socialism and pay more attention to the role of the Soviet Union, Castro, and guerrilla warfare. This could be explained by possible socioeconomic differences between the Mexican and Colombian student samples or by more favorable treatment of Cuba by Mexican press and diplomacy.

MEXICAN AMERICANS



Perceptions and Evaluations
▭ - by Americans ■ - by Mexicans

For more information please turn to Appendix 1. page 59.

MEXICAN AMERICANS/MEXICOAMERICANOS

The image of Mexican Americans reflects the different perspectives from which Americans and Mexicans look at this culture group. These perspectives are consistent with those observed in their images of Puerto Ricans and Cubans as well.

From the American angle the visible and tangible cultural items like food (tacos, tortillas), music, and appearance (dark skin, sombreros) are most salient. The Mexicans think in more generic terms of culture and nationality.

As a somewhat related identification the Americans think of the Spanish language and culture. Most interestingly, the Mexicans do not think of this at all. They may take the language for granted since they also speak Spanish. Furthermore, in their eyes the proper national/ethnic identification is Chicano or Latino. They also speak of gringos and mixture (mezcla) and make references to race (raza).

The Mexicans characterize Mexican Americans in general terms as people, human beings, persons and also as friends and brothers. Americans use the general label of people as well, but they also use more specific terms such as immigrants, migrants, minorities, illegals, foreigners. The idea of the border is rather salient to both groups.

Similarly, both Americans and Mexicans think of Mexican Americans as poor and suffering from discrimination. The Mexicans note more problems and exploitation. The Mexicans also give more attention to the work done by Mexican Americans as well as to the money or dollars earned.

Americans associate Mexican Americans more intensively with Mexico, while the Mexicans refer to their Mexican American brothers in the United States. With regard to geographic location California and Texas are the two most important states identified by Americans.

Mexicans characterize Mexican Americans as good persons and as fighters, but they also describe them in such negative terms as bad/evil, negative, foolish, as betrayers and traitors, and also as resigned, dependent, and indifferent.

In general, the image of Mexican Americans is similar to the image of Puerto Ricans. Interestingly, the image of Puerto Ricans appears to be more positive and more sympathetic as seen by Mexicans.

SUMMARY

The images examined here offer a vivid illustration of how people's views depend on their point of observation and of how one's perception of reality is a function of perspective.

We found generally consistent trends in the images of the United States and Americans. U.S. Americans express identification more indirectly than explicitly. They refer to the U.S. as home and to themselves (me, we) as Americans. Other relevant reactions include flag, patriotism, love, and pride. In reference to the political system and social value orientation, by far the most valued single attribute is freedom, coupled with democracy. The U.S. Americans place only a moderate emphasis on richness and wealth in their images of the U.S. and Americans in general.

In comparison, the Mexicans' images of the United States and Americans are more ambivalent, polarized and affect laden. They contain particularly strong emphasis on U.S. might and power, which from their perspective appear both impressive and excessive. On the positive side Mexicans see development, progress, and advanced technology. On the negative side there is a concern with exploitation, injustice, and oppression. Compared to democracy, capitalism is used heavily, with a negative connotation as elaborated by Ralph K. White (1966). Their references to gringos and Yankees may or may not have negative connotations.

Another context useful in placing the image of the United States in proper perspective involves a comparison with the image of the U.S.S.R. Since the findings show that the great power status, strength and aggressive tendencies are dominant in the Mexicans' image of the United States, it is interesting to see to what extent the same perceptual and attitudinal trends are similar in their image of the U.S.S.R. The Mexicans do show a similarly strong emphasis on the strength and military might of the U.S.S.R., which they view as intensively armed, bent toward aggression, suppression and intervention. These negative features are contrasted with intensely positive evaluations stressing equality, justice, development, technology, work opportunities, etc. Communism is the single most dominant characteristic.

With no references to democracy, the Mexicans' image of the United States and their image of Americans contain strong identification with capitalism as associated with exploitation and imperialism. The intensity and the tone of these reactions make it clear that the idea of capitalism affects not only how Mexicans view the United States as a country but also Americans as a people. The salience of this concept to the Mexicans made it desirable to explore just how Mexicans understand capitalism.

In the eyes of the Mexicans the United States and Americans appear to be the epitomy of progress and development and are to some extent identified as potential sources of help. However, there were several indications that the Mexicans consider the U.S. responsible for their economic situation and underdevelopment. Heavy references to exploitation in the context of the United States and the contrasting characterization of the might and richness and aggressiveness of the United States compared to the poverty and underdevelopment of other countries seem to suggest such trends.

The famous Chilean poetess Gabriela Mistral several decades ago quipped: "Pity poor Mexico---so far from God and so close to the United States." Part of the implication was that while all Latin American countries might be client states of the U.S., those that are in closest geographical proximity to the "Colossus of the North" have the least freedom of action and least control over their own destiny. U.S. financial interests are perceived (and not entirely without justification) as controlling the Mexican economy. High Mexican officials are often presumed to be on a U.S. payroll surreptitiously.

The image of Hispanics and the image of Latin America support the above interpretations and help to place them in a broader context. As a general trend it appears that, contrary to expectations, Americans see Latin America more emphatically in a Hispanic cultural context than do Colombians (Szalay, Vasco, and Brena, 1983). The trends observed in the Colombians' image of Colombia and of Latin America suggest that the main problems of the country and the continent are viewed as very similar: poverty, hunger, underdevelopment. Also exploitation, oppression, injustice, the social and political evils plaguing Colombia and Latin America appear to be similar.

In agreement with the findings of a recent study (Szalay, Diaz, Brena, and Vilov, 1983), the Mexicans' and Americans' images of Mexican Americans, Puerto Ricans and Cubans support the observation that there is a broad spectrum of orientations reflecting various degrees of psychological distance. People in close contact with each other are usually particularly preoccupied with human attributes and personality characteristics which dominate interpersonal relations. The stronger are the ties, the more predominant is this human dimension. At the opposite end of the spectrum, there are certain external manifestations of a culture: customs (fiesta), artifacts (pyramids), food items (tortillas) which may not tell much about the people but can reflect familiarity and interest at the level of the tourist. Beyond and above these different perspectives there is a generally stronger Anglo American disposition toward the more tangible dimensions of the material culture, while the Mexicans, together with other Hispanic people, show generally more concern with human and social attributes. These contrastive trends are evident in the images of Mexican Americans, Puerto Ricans, and Cubans.

Similarly, while U.S. Americans show more detachment, less affective involvement, Mexicans exhibit consistently more emotional involvement. This affect-laden approach involves more intensive evaluations in both positive and negative directions, reflecting opposing sentiments, more tension, more ambivalence.

In the broader socio-political dimension both groups do recognize poverty and other miseries and related inequities. From the American perspectives these appear to be conditions and disadvantages of historical origin with foundations in such social attitudes as racism and prejudice. From the Mexican angle they are seen much more as the result of injustice, oppression, and exploitation due to selfish, evil intent and design.

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APPENDIX I

THE U.S., MEXICAN, AND COLOMBIAN GROUP RESPONSE LISTS

Included here are the U.S. American, Mexican, and Colombian original response lists with all the actual reactions produced by the groups. These reactions are the empirical foundation for the results presented in this volume. While we have used non-technical language in the ~~main~~ body of this work, several of our terms have technical definitions as well which have assured consistent treatment of the data over many years of intercultural investigation. In the text, the "salience" of a particular idea or subject is frequently mentioned. In a more technical context this term refers to the magnitude of a particular response score. Similarly, "relative salience" refers to a comparison of score values obtained for the U.S. American, Mexican, and Colombian groups. A "meaning component" is the cluster of semantically related responses characterized by a score value which is the sum of the individual response scores included in the cluster. We speak in the text of the "cultural dominance" of a particular theme. This is defined as the total score accumulated by all the responses from a group which are elicited by a particular theme.

The following tables show the responses elicited by each theme. The responses in each list are arranged in semantically related clusters identified through content analysis. The score for each response is based on the frequency with which that response is made. The scores are summed within each cluster to reflect the salience of each meaning component in the group's cultural images. Each of the response lists is presented with a percentage table which summarizes the relative contributions of each of the semantic clusters. At the bottom of each percentage table, the "total score" of all responses is presented. This score is analogous to Clyde Noble's (1952) measure of "meaningfulness," and shows the subjective importance of a particular subject to the culture groups studied based on solid empirical foundation.

A word of caution must be interjected here: although total scores may readily be compared from one stimulus subject to another to understand the relative strengths of subjects within a culture group, comparisons across culture groups should not be made unless cultural differences in response rates are taken into account. The expression "total adjusted scores" refers to a 15% increase of the original Mexican dominance scores and a 10% increase of the original Colombian dominance scores to compensate for the fewer responses which resulted in lower score values when calculated across all stimulus themes used in this study.

In the development of this information hundreds of thousands of word responses were processed and compared. Because of certain characteristics of our computer programs we limited our analysis to responses not exceeding ten letters and relied on a single translation. The main focus of our work is on the observation of response trends which emerge across several response distributions rather than on single isolated words as in a thorough linguistic analysis.

As elaborated in more detail in Appendix II, the content analysis performed on the lengthy response lists does entail some subjective decisions. This occurs in grouping the clusters of related responses in such a way that the reader can receive a simple summary presentation of a rich and complex composite of perceptual and evaluative elements. Naturally, each attempt at simplification entails dangers of misrepresentation and distortion. For this reason the reader with deeper and more specialized interest is encouraged to review the actual responses rather than to rely merely on the clusters identified through the content analysis.

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FAMILY, SELF

family/familia 1
father/padre 2
mother/madre 3
husband/esposo 4
wife/esposa 5
me/yo 6

FRIENDSHIP, UNDERSTANDING

friendship/amistad 7
friends/amigos 8
help/ayudar 9
understanding/comprension 10
togetherness/juntos 11
unity/unidad 12

COMMUNITY, SOCIETY

community/comunidad 13
society/sociedad 14
freedom/libertad 15
equality/igualdad 16
law/ley 17
justice/justicia 18

LOVE, SEX

love/amor 19
sex/sexo 20
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FAMILY/FAMILIA

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	MEX	COL
PARENTS, CHILDREN		**756**	**371**	**436**
children		63	-	-
sisters		119	-	-
sons	hijos	19	55	96
family	familia	-	-	13
father	padre	156	96	186
kids		16	-	-
brothers	hermanos	93	95	60
mother	madre	187	68	77
parents	padres	76	57	-
daughters	hijas	16	-	4
siblings		11	-	-
RELATIVES, AUNTS, UNCLES		**162**	**51**	**77**
everybody,	todos	-	-	12
kin		10	-	-
grandparents	abuelos	24	14	-
relatives	parientes	54	17	34
relation	relacion	7	14	12
aunts	tias	25	-	5
uncles	tios	24	6	4
cousin	primo	18	-	10
SIZE: BIG, SMALL		**43**	**24**	**6**
great, big	grande	-	13	-
big	grande	13	-	6
large		14	-	-
small	pequena	16	11	-
ME, US		**25**	**0**	**18**
mine		15	-	-
us		10	-	-
personal	personal	-	-	18
LOVE, UNDERSTANDING		**216**	**400**	**446**
respect	respeto	-	32	13
harmony	armonia	-	17	7
faith	fe	-	-	14
love	amor	126	147	160
caring		22	-	-
peace	paz	5	16	-
friendship	amistad	-	38	30
affection	carino	4	-	49
warmth		10	-	-
security	seguridad	35	34	11
understanding	comprension	3	94	135
trust	confianza	11	17	15
sincerity	sinceridad	-	5	12

Main Components	US	MEX	COL
	Percentage of Total Score		
PARENTS, CHILDREN	38	20	23
RELATIVES, AUNTS, UNCLES	8	3	4
SIZE: BIG, SMALL	2	1	0
ME, US	1	0	1
LOVE, UNDERSTANDING	11	22	23
TOGETHER, UNITED	13	18	18
PEOPLE, FRIENDS, SOCIETY	6	6	8
HOME, HOUSE	6	10	9
FAMILY LIFE	5	3	3
HAPPY, GOOD, FRIENDLY	5	9	6
MARRIAGE, SPOUSE	2	2	3
MISCELLANEOUS	4	5	3
Total Adjusted Scores	**2009**	**2103**	**2131**

MISCELLANEOUS		**73**	**87**	**50**
vacations		10	-	-
money	dinero	4	12	-
problems	problemas	6	19	6
structure	estructura	4	10	-
sharing		18	-	-
bad	mala	-	10	-
work	trabajo	4	10	-
value	valor	-	-	15
organization	organiza.	-	26	-
hate		10	-	-
mafia		12	-	-
poor	pobre	-	-	17
god	dios	5	-	12

Main Components and Responses		US	MEX	COL
TOGETHER, UNITED		**265**	**332**	**351**
help,ing	ayuda	14	43	88
close		24	-	-
together,ness	juntos	74	-	6
unity	unidad	23	33	64
live together	convivir	-	13	-
comprehensive	comprens.	-	13	-
ties		12	-	-
union	union	-	166	150
unit,ed	unidad	81	32	-
cell	celula	-	-	11
nuclei	nucleo	27	32	18
solidarity	solidaridad	-	-	14
strength		10	-	-
PEOPLE, FRIENDS, SOCIETY		**114**	**116**	**163**
diversion	diversion	-	13	-
people	gente	17	16	12
friends	amigos	47	6	19
group	grupo	42	-	37
cluster	agrupacion	-	-	10
community	comunidad	8	12	26
society	sociedad	-	69	47
human	humana	-	-	12
HOME, HOUSE		**121**	**178**	**184**
base	basa	-	24	-
socialbase	basa social	-	-	12
food	comida	-	15	6
home	hogar	71	96	122
house	casa	50	43	44
FAMILY LIFE		**101**	**62**	**49**
support	apoyo	22	35	-
dialogue	dialogo	-	-	13
eat	comer	-	-	11
reunion	reunion	11	21	25
fun		10	-	-
feud		10	-	-
dog		25	-	-
life	vida	23	6	-
HAPPY, GOOD, FRIENDLY		**94**	**164**	**107**
happiness	felicidad	24	58	26
stability	estabilidad	-	17	14
important	importante	-	25	-
joy, mirth	alegria	53	-	16
well-being	bienestar	-	24	12
good	buena	7	31	9
necessity	necesidad	-	9	16
hope	esperanza	10	-	14
MARRIAGE, SPOUSE		**39**	**44**	**50**
wife	esposa	21	6	9
men	hombres	-	-	20
institution	institucion	-	15	-
integration	integracion	-	11	-
marriage	matrimonio	18	12	7
woman	mujer	-	-	14

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FATHER/PADRE

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	MEX	COL
FAMILY, CHILDREN		465	166	232
father	padre	-	-	11
relation	relacion	-	21	-
dad		109	-	-
sons	hijos	61	42	88
family	familia	50	60	47
progenitor	progenitor	-	-	11
creator	creador	-	-	14
parent		57	-	-
children		43	-	-
daughter		37	-	-
brother	hermano	18	-	10
sister		16	-	-
husband	esposo	40	23	-
mine		13	-	-
wife	esposa	-	11	51
relative		10	-	-
grand	grande	11	9	-
MOTHER		348	38	60
mother	madre	348	38	60
AUTHORITY, RESPECT		179	150	196
superman		12	-	-
chief, boss	jefe	-	24	62
obligation	obligacion	-	12	-
authority	autoridad	20	40	22
respect	respeto	24	62	48
figure		17	-	-
patriarch		10	-	-
head	cabeza	16	-	7
leader		12	-	-
superior	superior	-	-	21
strong	fuerte	29	12	-
strict		14	-	-
stern		12	-	-
obedience	obediencia	-	-	13
consenting	consentido	-	-	13
reprimand	reprender	-	-	10
dependent		13	-	-
MAN		141	100	87
human	humano	7	13	-
mister	senor	-	10	-
man	hombre	82	62	72
male		32	-	-
boy		12	-	-
person	persona	8	15	15
BIG, BAD, OLD		52	23	5
lack	falta	-	10	-
bad	malo	16	13	5
big		24	-	-
old		12	-	-

	Percentage of Total Score		
Main Components	US	MEX	COL
FAMILY, CHILDREN	27	10	13
MOTHER	20	2	3
AUTHORITY, RESPECT	10	9	11
MAN	8	6	5
BIG, BAD, OLD	3	1	0
LOVE, UNDERSTANDING	6	21	21
WORK, RESPONSIBILITY	12	21	15
GOOD, FRIEND	6	21	17
HELPER, TEACHER	2	2	3
HOME	3	4	5
RELIGION, GOD	2	0	4
MISCELLANEOUS	2	3	2
Total Adjusted Scores	**1749**	**1968**	**1893**

MISCELLANEOUS		32	53	29
happiness	felicidad	7	15	4
study	estudio	-	12	-
want	querer	-	-	19
advise	consejar	-	26	-
day		13	-	-
car	carro	12	-	6

Main Components and Responses		US	MEX	COL
LOVE, UNDERSTANDING		106	360	357
love	amor	90	167	152
tenderness	ternura	-	14	-
understand	comprension	-	103	96
lover	amante	-	-	11
loving	amoroso	8	20	-
amiable	amable	-	15	-
friendship	amistad	-	20	13
affection	carino	-	-	58
necessity	necesidad	8	21	13
dialogue	dialogo	-	-	14
WORK, RESPONSIBILITY		203	353	255
hard worker		16	-	-
work,er	trabajar	47	101	69
profession	profesion	-	-	14
job		23	-	-
doctor		13	-	-
money	dinero	28	60	30
economy	economia	-	13	11
support	apoyo	8	110	31
breadwinner		14	-	-
provider		41	-	-
responsible	responsable	13	25	67
security	seguridad	-	44	20
collaborate	colaborac.	-	-	13
GOOD, FRIEND		109	362	294
confide	confiable	-	10	-
cares	tiene int.	-	12	-
great	grande	14	39	-
kind	bondadoso	8	13	-
help	ayuda	17	51	89
excel	sobresalir	-	14	-
loyal	leal	-	15	4
fair, just	justo	-	23	-
good	bueno	21	50	43
companion	companero	-	34	42
friend	amigo	27	87	101
wise		11	-	-
smart		11	-	
joy, mirth	alegria	-	14	15
TEACHER, GUIDE		33	36	53
teaching	ensenanza	20	6	-
guide	guia	13	14	35
education	educacion	-	16	18
HOME		48	62	86
protection	proteccion	18	12	19
home	casa	30	50	67
RELIGION, GOD		33	8	67
priest	sacerdote	25	8	29
religious	religioso	-	-	10
god	dios	8	-	28

MOTHER/MADRE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	Percentage of Total Score MEX	Percentage of Total Score COL
FAMILY MEMBERS, CHILDREN	18	7	11
FATHER	18	1	2
WOMAN, MOTHER	15	9	11
HOME	3	3	2
SACRIFICE	1	4	5
WORK, COOK, TEACH	6	7	3
WIFE, MARRIAGE	3	3	5
HELP, PROTECTION	4	8	9
GOOD, KIND, FRIEND	11	21	19
LOVE, UNDERSTANDING	19	35	29
MISCELLANEOUS	3	1	3
Total Adjusted Scores	**1894**	**2009**	**2024**

Main Components and Responses		US	MEX	COL
FAMILY MEMBERS, CHILDREN		347	119	199
relation	relacion	-	16	-
birthing		20	-	-
sisters		31	-	-
son	hijo	33	65	148
baby		33	-	-
daughter	hija	43	-	11
brothers	hermanos	35	7	-
in-law		11	-	-
child		83	-	5
me		11	-	-
family	familia	47	31	35
FATHER		334	16	33
father	padre	334	16	33
WOMAN, MOTHER		292	165	208
parent		28	-	-
female		26	-	-
provider		10	-	-
single	soltera	-	-	13
grandmother	abuela	14	-	5
woman	mujer	61	83	98
breast		19	-	-
to be	ser	-	14	21
human	humano	-	11	-
life	vida	9	47	36
maternal		10	-	-
mother	mama	115	10	21
one, a	una	-	-	14
HOME		55	51	32
home,house	hogar	55	51	32
SACRIFICE		10	67	98
fighter		10	-	-
responsible	responsable	-	23	26
sacrifice	sacrificio	-	-	17
abnegation	abnegacion	-	33	19
better	mejor	-	11	-
gift	regalo	-	-	25
give up	entregar	-	-	11

Main Components and Responses		US	MEX	COL
WORK, COOK, TEACH		105	118	58
pregnant		13	-	-
food	comida	8	14	-
conceive	consebir	-	-	10
scolding	regano	-	11	-
concerned		14	-	-
teacher		24	-	-
cook		30	-	-
create	crear	-	10	-
guide, lead	guia	-	10	7
work	trabajo	16	43	27
educating	educar	-	15	14
example	ejemplo	-	15	-
WIFE, MARRIAGE		53	50	95
wife	esposa	41	31	71
divorce		12	-	-
husband, s	esposo	-	12	5
marriage	matrimonio	-	7	19
HELP, PROTECTION		70	141	173
protection	proteccion	8	20	22
security	seguridad	-	20	9
support	apoyo	21	56	16
help, to	ayudar	41	45	115
collaborate	colaborac.	-	-	11
GOOD, KIND, FRIEND		209	374	349
amiable	amable	-	15	18
companion	companera	11	38	27
pretty	linda	-	-	20
kind	bondadosa	17	36	19
good	buena	15	88	74
sincere	sincero	-	2	18
trust	confianza	7	35	-
friend	amiga	49	71	52
secure		12	-	-
friendship	amistad	-	18	24
fun		13	-	-
consciencious	conciencia	-	13	-
affectinate	afecto	17	11	4
sweet	dulce	14	-	17
warm		12	-	-
joyful	alegre	-	17	14
happiness	felicidad	17	21	21
beautiful	bella	12	9	31
divine	divino	-	-	10
nice		13	-	-
LOVE, UNDERSTANDING		365	620	541
respect	respeto	-	36	19
care	cuidado	105	11	16
hate		22	-	-
comprehension	comprensiv.	-	22	-
lovable	carinosa	-	30	-
tenderness	ternura	6	44	63
love	amor	209	362	277
understand	comprensio	23	115	156
peace	paz	-	-	10

MISCELLANEOUS		54	26	54
fat	gorda	11	-	5
dependent		11	-	-
earth	tierra	7	-	10
big, large	grande	-	-	11
day	dia	-	-	24
unique	unica	-	11	4
strange		11	-	-
fucker		14	-	-
all	todo	-	15	-

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Main Components and Responses		US	MEX	COL
WIFE, WOMAN, MOTHER		422	38	42
wife	esposa	422	26	-
woman	mujer	-	12	42
MARRIAGE, COMPANION		280	268	211
sex	sexo	27	15	19
union	union	-	23	13
wedding		17	-	-
committment	compromiso	14	6	-
companion	companero	19	130	100
marriage	matrimonio	135	56	65
mate		21	-	-
consort	consorte	-	-	14
partner		37	-	-
couple	pareja	-	23	-
relation	relacion	-	15	-
ring		10	-	-
FATHER, CHILDREN		335	134	255
society	sociedad	-	12	5
son	hijo	8	44	102
I	yo	-	-	13
child		79	-	-
kids		11	-	-
family	familia	60	25	33
father	padre	143	53	102
me		13	-	-
dad		21	-	-
WORKER, PROVIDER		269	232	236
share,ed,ing	compartir	15	24	25
duties	deberes	-	-	13
economy	economia	-	15	-
job		13	-	-
work	trabajo	69	91	84
money	dinero	59	40	28
bread winner		34	-	-
protection	proteccion	-	11	-
provider		70	-	-
help	ayuda	9	51	76
service	servicio	-	-	10
HOME, HOUSE		51	70	54
home, house	hogar	51	70	54

HUSBAND/ESPOSO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
WIFE, WOMAN, MOTHER	20	2	2
MARRIAGE, COMPANION	13	14	11
FATHER, CHILDREN	16	7	14
WORKER, PROVIDER	13	12	13
HOME, HOUSE	2	4	3
RESPONSIBILITY, AUTHORITY	2	6	7
LOVE, CARING	11	20	13
GOOD, UNDERSTANDING	9	21	12
MAN, HUSBAND	12	12	24
MISCELLANEOUS	1	1	2
Total Adjusted Scores	**2103**	**2139**	**2083**

MISCELLANEOUS		30	24	30
meet	conoce	-	-	13
car		13	-	-
necessary	necesario	6	24	7
tall, high	alto	-	-	10
big		11	-	-

Main Components and Responses		US	MEX	COL
RESPONSIBILITY, AUTHORITY		35	118	140
education	educacion	-	6	13
authority	autoridad	-	23	10
obligation	obligacion	-	-	16
head		13	-	-
respect	respeto	7	21	18
responsible	responsab.	15	68	83
LOVE, CARING		240	377	240
affectionate	carino	-	-	42
caring	cuidarnos	33	7	-
stability	estabilidad	-	12	-
trust	confianza	7	13	-
joyful	alegre	-	22	9
loyal	fiel	5	67	30
lovable	carinoso	-	38	-
love	amor	174	169	150
secure	seguro	21	49	9
GOOD, UNDERSTANDING		180	385	226
comprehending	comprensiv.	-	27	-
honorable		12	-	-
fun		10	-	-
strong		44	-	-
support	apoyo	22	74	20
intelligent	inteligente	10	5	11
tranquility	tranquilid	-	10	-
understand	comprensio	17	87	111
kind,ness	bondad	11	8	-
faithful		18	-	-
honest	honrado	4	13	6
tenderness	ternura	-	12	-
nice		10	-	-
amiable	amable	-	12	14
fair, just	justo	-	14	9
dependable		14	-	-
agreeable	agradable	-	11	-
good	bueno	-	54	33
happiness	felicidad	8	27	13
fidelity	fidelidad	-	31	9
MAN, HUSBAND		261	214	441
male	macho	46	6	-
person	persona	9	7	12
husband	marido	-	-	173
friend	amigo	32	83	73
spouse	conyugue	36	8	32
man	hombre	138	110	151

WIFE/ESPOSA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
MARRIAGE, COMPANION	24	17	20
MOTHER, CHILDREN	19	7	11
HUSBAND, MAN	15	7	15
HOUSEWORK, CAREER	8	6	1
HOME, HOUSE	5	6	4
WOMAN, FEMALE	9	7	9
LOVE, HAPPINESS	11	20	12
GOOD, LOVING, HELPFUL	4	22	18
MISCELLANEOUS	5	9	10
Total Adjusted Scores	**1917**	**2120**	**2210**

Main Components and Responses		US	MEX	COL
MARRIAGE, COMPANION		469	308	397
confidante	confidente	-	-	12
sex	sexo	44	13	17
spouse	esposo,a	52	11	30
union	union	-	33	25
divorce	divorcio	13	-	14
companion	companero	57	97	127
marriage	matrimonio	134	44	62
mate		43	-	-
company	compania	-	23	-
mrs.	senora	-	-	18
partner		58	-	-
friend	amiga	55	62	83
relation	relacion	13	25	9
MOTHER, CHILDREN		355	125	223
children	ninos	88	5	7
baby		15	-	-
kids		21	-	-
family	familia	37	31	28
mother	madre	194	89	188
HUSBAND, MAN		295	122	299
son	hijo	-	104	220
husband	marido	284	18	79
man		11	-	-
HOUSEWORK, CAREER		157	111	26
duty		11	-	-
career		23	-	-
cook		53	-	-
work	trabajo	40	57	16
cleaning		19	-	-
domestic		11	-	-
clothe	ropa	-	12	-
education	educacion	-	6	10
capable	capaz	-	14	-
food	comida	-	22	-
HOME, HOUSE		90	116	76
house	casa	61	41	13
home	hogar	29	75	-
homely	hogarena	-	-	63

Main Components and Responses		US	MEX	COL
WOMAN, FEMALE		174	126	188
girl		11	-	-
woman	mujer	130	126	188
female		33	-	-
LOVE, HAPPINESS		213	369	245
affection	carino	-	-	54
happiness	felicidad	11	17	14
trust	confianza	10	9	-
joy	alegria	-	26	-
agreeable	agradable	-	16	9
love	amor	192	257	168
lovable	carinosa	-	44	-
GOOD, LOVING, HELPFUL		72	404	360
comprehends	comprensiv.	-	34	-
tenderness	ternura	15	29	21
helper		11	-	-
support	apoyo	8	46	-
amiable	amable	-	11	12
understand	comprensio	11	90	112
help	ayuda	-	63	85
intelligent	inteligente	6	12	20
sharing		14	-	-
cooperation	cooperacion	-	11	-
loyal	fiel	-	62	62
good	buena	7	46	48
MISCELLANEOUS		92	169	195
dependence		11	-	-
me		26	-	-
abnegated	abnegada	-	17	8
pretty	bonita	15	24	24
responsible	responsable	-	26	25
entire	integra	-	-	15
delivery	entrega	-	-	14
security	seguridad	10	12	-
stability	estabilidad	-	14	-
life	vida	20	-	8
important	importante	-	10	-
have to	tener	-	-	10
high, tall	alta	-	-	10
problems	problemas	-	15	7
fidelity	fidelidad	-	15	14
respect	respeto	-	25	8
necessary	necesario	-	11	-
no	no	-	-	12
equal	igual	10	-	10
be to	ser	-	-	12
earth	tierra	-	-	18

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ME/YO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
I, MYSELF	37	3	12
YOU, WE, OTHERS	11	2	5
GOOD, HAPPY	9	13	5
WOMAN, GIRL	7	4	3
WORK, PROGRESS	2	10	5
MAN, MALE	1	3	5
SELFISH, UNHAPPY	3	4	4
LOVE, FRIENDSHIP	10	19	11
STUDENT, THINKING	4	19	16
BEING, LIVING	2	5	4
PERSON, INDIVIDUAL	11	11	23
MISCELLANEOUS	3	7	5
Total Adjusted Scores	**1516**	**1565**	**1571**

Main Components and Responses		US	MEX	COL
I, MYSELF		566	43	173
echo	eco	-	-	12
self		40	-	-
to be	ser	-	17	73
i	yo	152	6	57
unique	unico	15	12	9
us		43	-	-
we	nosotros	26	8	16
alone	sola	32	-	6
myself		258	-	-
YOU, WE, OTHERS		171	26	77
related	relaciones	-	-	10
sister	hermana	-	-	21
society	sociedad	-	15	8
like		10	-	-
yo,your	tu,tuyo	151	11	38
others		10	-	-
GOOD, HAPPY		129	179	76
positive	positivo	-	12	-
good	bueno	38	45	14
amiable	amable	-	10	9
happy	feliz	54	35	4
responsible	responsable	5	14	13
secure	seguro	-	22	12
joy, pleasure	alegria	-	41	14
fair, just	justo	-	-	10
fun		19	-	-
nice		13	-	-
WOMAN, GIRL		100	49	46
wife		11	-	-
woman	mujer	33	32	46
daughter	hija	4	17	-
girl		52	-	-
WORK, PROGRESS		30	130	76
development	desarrollo	-	17	-
progress	progreso	-	12	11
capacity	capacidad	-	13	-
health	salud	12	7	-
help	ayuda	-	6	28
education	educacion	7	10	-
effort	esfuerzo	-	15	-
work	trabajo	11	50	27
path	camino	-	-	10
MAN, MALE		18	38	67
son	hijo	-	6	13
man, male	hombre	18	32	54

Main Components and Responses		US	MEX	COL
SELFISH, UNHAPPY		51	61	63
sad	triste	4	16	-
selfishnes	egoismo	8	-	45
ego	ego	19	5	-
unhappy		10	-	-
unsatisfied	inconforme	-	-	11
better	mejor	-	13	-
conflict	conflictiv	-	12	-
fight	luchar	-	15	7
first		10	-	-
LOVE, FRIENDSHIP		155	258	161
desires	deseos	-	10	9
bride	novia	-	10	-
caring		18	-	-
sincerity	sinceridad	-	12	5
christian		14	-	-
in love		12	-	-
sympathetic	simpatica	-	15	-
kindness	bondad	-	10	-
love	amor	65	64	66
family	familia	9	20	14
loyal	fiel	-	13	-
friend	amiga	31	104	48
affection	carino	6	-	19
STUDENT, THINKING		65	261	227
know	conocer	-	7	13
school	escuela	4	17	-
student	estudiante	18	45	89
intelligence	inteligen.	23	41	52
think	pienso	-	30	36
understand	entender	16	35	37
consciencious	conciencia	-	22	-
study, ious	estudiosa	4	64	-
BEING, LIVING		27	67	56
realization	realizacion	-	12	5
short		11	-	-
human	humano	6	22	10
life	vida	10	12	20
god	dios	-	-	12
live to	vivir	-	21	9
PERSON, INDIVIDUAL		162	148	331
individual	individud	46	9	25
one	uno	16	-	24
sociable	sociable	-	14	-
master	amo	-	23	-
personalit		61	-	-
tall, high	alto	6	-	14
pretty	linda	-	9	17
juan	juan	-	-	17
concept	concepto	-	10	-
person	persona	-	74	194
gary		13	-	-
somebody	alguien	-	9	12
independent	independ.	11	-	5
ugly	feo	-	-	15
people	gente	9	-	8

MISCELLANEOUS		42	101	75
future	futuro	4	8	14
excell	superacion	-	46	-
world	mundo	-	-	12
aid,help	ayudar	-	15	-
street	camino	-	13	-
pronoun	pronombre	12	8	21
exist to	existir	-	11	-
home		12	-	5
young	joven	14	-	12
how	como	-	-	11

Main Components and Responses		US	MEX	COL
GOOD, IMPORTANT, NEEDED		211	142	65
want	querer	7	-	14
need		53	-	-
good	buena	48	83	12
important	importante	37	13	-
necessity	necesidad	12	37	29
nice		22	-	-
beautiful	hermosa	-	9	10
closeness		32	-	-
FRIENDS, COMPANY		198	270	174
comradeship	companeris.	14	10	-
family	familia	-	30	4
fraternity	hermandad	-	10	23
companion	companero	-	29	-
friends	amigos	87	168	147
company	compania	97	23	-
HAPPINESS,FUN		144	97	75
security	seguridad	22	25	16
happy,iness	feliz,idad	42	26	27
joy, mirth	alegria	-	46	32
laughter		18	-	-
smiles		12	-	-
fun		39	-	-
harmony		11	-	-
PEOPLE, SOCIETY		103	143	88
two	dos	7	11	-
brother	hermano	-	19	-
parents	padres	7	20	-
people	gente	46	38	12
man	hombre	-	10	16
woman	mujer	7	8	10
girls		24	-	-
groom	novio	-	-	15
youth	juventud	-	11	10
group	grupo	12	6	15
society	sociedad	-	20	10
FOREVER		53	27	7
long		17	-	-
lasting	duradera	23	27	7
time		13	-	-

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FRIENDSHIP/AMISTAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score		
	US	MEX	COL
GOOD, IMPORTANT, NEEDED	13	9	4
FRIENDS, COMPANY	13	17	11
HAPPINESS,FUN	9	6	5
PEOPLE, SOCIETY	7	9	6
FOREVER	3	2	0
TALK, COMMUNICATE	2	1	1
HATE, ENEMY	2	1	1
LOVE, UNDERSTANDING	22	25	26
UNITY, SHARING	8	5	19
HELP, COOPERATION	9	9	14
TRUST, SINCERITY	9	11	8
MISCELLANEOUS	4	6	5
Total Adjusted Scores	1573	1868	1689

MISCELLANEOUS		56	99	71
disinteres	desinteres	-	13	9
school	collegio	-	16	12
forever	siempre	15	-	8
pretty	bonita	-	25	-
bride	novia	-	11	10
interests	interes	10	6	-
study	estudio	-	12	6
feel	sentir	6	16	10
airport		14	-	-
god	dios	-	-	16
rare		11	-	-

Main Components and Responses		US	MEX	COL
TALK, COMMUNICATE		32	22	11
confide	confiable	-	12	-
talk		22	-	-
dialogue	dialogo	-	-	11
communicate	comunicar	10	10	-
HATE, ENEMY		25	15	10
problems	problemas	-	10	-
hate		15	-	-
enemy		10	-	-
hypocrite	hipocrita	-	5	10
LOVE, UNDERSTANDING		342	406	394
care,ing		73	-	-
tenderness	ternura	-	11	-
affectionate	afecto	-	11	52
love	amor	179	220	157
lovers		11	-	-
understand	comprender	54	116	147
relation	relacion	-	31	18
respect	respeto	9	17	20
warmth		16	-	-
UNITY, SHARING		125	80	289
share	compartir	62	23	157
unit,y	unida	-	19	33
bond		14	-	-
union	union	-	38	70
together	juntos	39	-	8
solidarity	solaridad	-	-	10
common	comun	-	-	11
dependence		10	-	-
HELP, COOPERATION		144	147	221
give up to	entregar	77	6	33
agreeable	agradable	-	18	8
help	ayuda	58	86	127
cooperation	cooperacion	-	7	13
support	apoyo	9	30	12
collaborat	colabor.	-	-	14
generosity	generosida	-	-	14
TRUST, SINCERITY		140	176	130
true	verdadera	8	24	-
familiar	familiar	-	11	-
trust	confianza	106	31	24
honesty	honestidad	10	6	-
sincerity	sinceridad	-	60	62
fidelity	fidelidad	-	6	12
loyalty	lealtad	16	38	32

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FRIENDS/AMIGOS

PERCEPTIONS AND EVALUATIONS

	Percentage of Total Score		
Main Components	US	MEX	COL
HELP, COOPERATION	13	14	16
PEOPLE, BOY, GIRL	11	5	8
FUN, HAPPINESS	9	10	7
GOOD, IMPORTANT	9	8	1
BAD, ENEMIES	5	2	1
UNITY, SHARING	7	7	3
MANY, FEW	3	4	0
LOVE, UNDERSTANDING	20	22	28
COMPANIONS, PALS	11	6	13
TRUST, SINCERITY	4	8	12
FAMILY, PARENTS	6	6	8
MISCELLANEOUS	2	8	4
Total Adjusted Scores	1577	1931	1811

Main Components and Responses		US	MEX	COL
HELP, COOPERATION		**209**	**240**	**260**
cooperation	cooperacion	-	11	16
give,ing	dar	24	-	16
help,ing	ayuda	76	121	121
talk to	hablar con	20	11	-
support	apoyo	13	44	18
advisor	consejero	-	-	23
confidante	confidente	-	-	34
true	verdad	8	12	11
dialogue	dialogo	-	-	11
trust	confianza	58	41	-
responsibl	responsable	-	-	10
secrets		10	-	-
PEOPLE, BOY, GIRL		**177**	**82**	**126**
boy		10	-	-
everybody	todos	-	-	25
are gold	de oro	8	-	12
people	personas	54	42	26
men	hombres	6	21	17
women	mujeres	14	5	16
girl,s		39	-	-
peers		14	-	-
neighbors		22	-	-
group	grupo	10	14	16
I	yo	-	-	14
FUN, HAPPINESS		**143**	**166**	**110**
fun	diversion	62	-	20
happiness	felicidad	22	17	16
social,able	sociales	4	29	16
diversion	diversion	-	46	-
joy, mirth	alegria	-	21	28
laughing		20	-	-
party		23	-	-
partyers		12	-	-
fiesta	fiesta	-	48	15
reunion	reunion	-	5	15
GOOD, IMPORTANT		**141**	**132**	**11**
most import.		12	-	-
need,ed		47	-	-
good	buenos	51	98	-
excellent	excelente	-	12	-
important		12	-	-
necessity	necesidad	19	21	11
BAD, ENEMIES		**72**	**32**	**22**
problems	problemas	-	14	9
bad, evil	malos	-	18	13
enemies		62	-	-
hate		10	-	-

Main Components and Responses		US	MEX	COL
UNITY, SHARING		**115**	**123**	**55**
communicate	comunicac.	8	17	-
fraternity	fraternidad	6	14	-
completes	completos	-	11	-
share	compartir	52	42	13
togetherness		19	-	-
close		30	-	-
unity	unidad	-	39	40
MANY, FEW		**48**	**68**	**0**
great, big	grandes	-	14	-
making		13	-	-
many	muchos	17	28	-
few	pocos	18	26	-
LOVE, UNDERSTANDING		**310**	**369**	**459**
love	amor	56	109	90
beloved	querido	-	-	10
agreeable	agradable	-	25	9
amiable	amable	-	13	-
loving		18	-	-
kind,s	amables	6	-	49
care,ing		57	-	-
affectionate	afecto	-	10	6
best loved		26	-	-
lovers		69	-	-
affection	carino	-	-	42
like		13	-	-
friendship	amistad	14	119	113
mutual		10	-	-
respect	respeto	-	9	13
nice		19	-	-
understand	comprender	22	84	127
COMPANIONS, PALS		**179**	**105**	**215**
fellows	sujetos	-	10	-
acquaintance		21	-	-
juan	juan	-	-	11
companions	companeros	60	89	204
comrade,ship	companeris.	12	6	-
buddies		28	-	-
pals		31	-	-
associates		27	-	-
TRUST, SINCERITY		**63**	**131**	**198**
loyalty	lealdad	17	25	35
confidence		18	-	-
security	seguridad	8	22	9
loyal	leales	-	24	42
sincerity	sinceridad	-	49	91
fidelity	fidelidad	-	11	10
faith,ful	fe	9	-	11
listening		11	-	-

FAMILY, PARENTS		**88**	**104**	**124**
infancy	infancia	-	11	-
mother	madre	9	-	10
fathers	padres	-	-	10
house	casa	5	20	5
family	familia	31	-	23
parents	padres	10	14	-
brother	hermano	12	15	48
relatives	parientes	21	44	28
MISCELLANEOUS		**32**	**127**	**68**
knowledge	conocimien.	8	5	11
live together	convivir	8	28	7
money	dinero	-	11	6
well-being	bienestar	-	12	6
satisfaction	satisfacc.	-	12	-
study	estudiar	-	19	17
school	escuela	16	32	-
life	vida	-	8	11
fat	gordo	-	-	10

HELP/AYUDAR

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
AID, ASSISTANCE	26	7	10
EMERGENCY, CRY	18	1	1
GOOD, NEED	14	17	10
PEOPLE, NEIGHBORS	9	15	8
FRIENDS	8	8	7
SELF, ME	6	1	0
COOPERATION, SHARING	6	18	30
LOVE, UNDERSTANDING	3	15	17
FAMILY	2	6	7
SICK, POOR	2	5	3
MISCELLANEOUS	6	8	6
Total Adjusted Scores	1505	1474	1709

Main Components and Responses		US	MEX	COL
AID, ASSISTANCE		397	88	161
receive	recibir	-	-	15
serve	servir	-	15	-
to serve	servir	-	-	32
to take out	sacar	-	-	13
aid		168	-	-
aide		12	-	-
assist	asistir	109	8	-
save		36	-	-
rescue		19	-	-
relief		13	-	-
help	ayudar	17	-	28
support	apoyo	7	18	33
provide		16	-	-
work	trabajo	-	24	11
auxiliary	auxiliar	-	23	29
EMERGENCY, CRY		272	10	22
telephone	telefono	11	-	5
emergency		20	-	-
call		16	-	-
scream		16	-	-
cry		58	-	-
fear		10	-	-
problems	problemas	19	10	17
trouble		25	-	-
S.O.S.		30	-	-
fire		34	-	-
drown		21	-	-
rape		12	-	-
GOOD, NEED		212	218	163
positive	positivo	-	11	-
progress	progreso	-	21	6
important	importante	-	13	-
want	desear	22	8	14
moral	moral	-	22	-
need	necesito	152	19	-
good	bueno	27	60	58
necessity	necesidad	11	64	75
duty	deber	-	-	10
PEOPLE, NEIGHBORS		135	191	127
school	colegio	5	19	8
humanity	humanidad	-	11	-
elder	anciano	-	20	4
everybody	todos	10	16	7
people	gente	17	55	25
others		13	-	-
neighbor	vecinos	-	15	29
man	hombre	-	-	13
police		28	-	-
doctor	medico	25	6	6
red cross	cruz roja	11	12	-
center		17	-	-
community	comunidad	-	-	11
society	sociedad	-	19	13
country	pais	9	18	11

Main Components and Responses		US	MEX	COL
FRIENDS		119	97	106
companion	companero	-	10	-
friend	amiga	119	87	106
SELF, ME		91	10	0
solo, only	solo	-	10	-
me		75	-	-
yourself		16	-	-
COOPERATION, SHARING		86	234	472
give to	dar	34	71	118
care, ing		36	-	-
lean to	apoyar	-	13	-
collaborate	colaborar	-	-	133
lived tog.	convivir	-	21	-
trust	confianza	-	24	-
cooperation	cooperacion	-	16	-
cooperate	cooperar	18	39	64
share	compartir	8	27	107
mutual	mutual	-	6	24
union	union	-	-	11
solidarity	solidaridad	-	17	15
LOVE, UNDERSTANDING		38	109	257
love	amor	16	45	54
kindness	bondad	6	15	-
loyalty	lealtad	-	11	-
friendship	amistad	-	58	75
understand	entender	16	54	89
interested	interesado	-	-	13
agreeable	agradable	-	-	14
satisfaction	satisfaccion	-	6	12
FAMILY		28	82	109
bride	novia	-	-	11
parents	padres	19	22	28
relatives	parientes	-	-	8
mother	madre	-	8	13
family	familia	9	35	30
brother	hermano	-	17	19
SICK, POOR		31	58	41
lend to	prestar	8	11	-
poor	pobre	-	20	20
financial		10	-	-
money	dinero	13	27	7
loan	prestamo	-	-	14

MISCELLANEOUS		86	105	96
study, ies	estudio	-	5	-
toast	brindar	-	8	24
education	educacion	-	-	10
disinterest	desinteres	-	22	8
bad, evil	mal	-	-	10
health	salud	-	4	11
objective	objetivo	-	14	-
cross	cruz	-	-	17
feel to	sentir	-	-	16
security	seguridad	-	11	-
always	siempre	-	41	-
beatles		63	-	-
song		23	-	-

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UNDERSTANDING/COMPRENSION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
LOVE, CARING	32	16	13
KNOWLEDGE, EDUCATION	24	10	11
COMMUNICATION	7	3	3
PEOPLE, SELF, OTHERS	7	5	5
HAPPINESS, AGREEMENT	3	4	3
COMPREHEND, UNDERSTAND	3	7	13
GOOD, HELPFUL	7	20	17
FAMILY, PARENTS	5	14	14
FRIENDSHIP, COMPANION	5	12	14
MARRIAGE, WIFE	1	2	3
MISCELLANEOUS	7	7	5
Total Adjusted Scores	1624	1723	1665

Main Components and Responses		US	MEX	COL
LOVE, CARING		517	245	210
share	compartir	16	11	-
sincerity	sinceridad	-	24	5
tenderness	ternura	6	17	-
accepting		18	-	-
care, ing		106	-	-
love, to	amar	96	119	141
affection	carino	-	23	33
compassion		73	-	-
feelings		30	-	6
empathy		17	-	-
sensitive		10	-	-
sypathetic		39	-	-
appreciate		11	-	-
mutual	mutual	12	13	17
faith	fe	10	11	8
trust	confiar	31	18	-
considerate		11	-	-
patience	paciencia	31	9	-
KNOWLEDGE, EDUCATION		392	149	176
reasoning		11	-	8
reflection	reflexion	-	12	-
advise	consejar	-	13	6
relating		23	-	-
school	colegio	7	15	9
study	estudio	-	10	19
teacher	maestro	12	6	25
know, ing	saber	89	20	57
knowledge	conocimien.	114	10	-
mind	mente	10	8	-
think		13	10	-
thought	pensamiento	21	7	-
analyze	analizar	-	-	12
aware		12	-	-
intelligent	inteligente	9	12	28
perception		12	-	-
concepts		12	-	-
language		10	-	-
education	educacion	16	14	-
learn, ing	aprender	21	12	12
COMMUNICATION		116	39	50
receive to	recibir	-	10	-
listen to	escuchar	67	15	6
communicate	comunicac.	37	-	12
talk		12	-	-
dialogue	dialogo	-	-	18
relation	relacion	-	14	14

MARRIAGE, WIFE		11	29	52
marriage	matrimonio	-	13	8
bride	novia	-	16	22
engaged	novios	-	-	15
wife	esposa	11	-	7
MISCELLANEOUS		109	110	78
attention	atencion	-	12	-
comply		19	-	-
delivery	entrega	-	-	13
well-being	bienestar	-	13	-
familiar	familiar	35	14	-
work	trabajo	10	6	4
please, to	complacer	-	-	10
live to	vivir	-	11	-
always	siempre	-	12	-
deep		10	-	-
excel	superacer	-	10	-
read to	leer	-	11	12
want to	querer	-	14	-
problems	problemas	9	7	17
confusion		11	-	-
god	dios	15	-	11
similar	asimilar	-	-	11

Main Components and Responses		US	MEX	COL
PEOPLE, SELF, OTHERS		108	74	85
social, iety	sociedad	-	25	8
humanity	humanidad	-	18	13
your, self		12	-	-
people	gente	42	16	4
personal	personal	-	-	10
men	hombres	-	-	19
women		14	7	-
me		18	-	-
myself		15	-	-
I	yo	-	8	15
other, s	otro, s	7	-	16
HAPPINESS, AGREEMENT		48	53	52
happiness	felicidad	13	12	12
agreement		17	9	5
peace	paz	5	8	11
hope	esperanza	13	7	-
union	union	-	17	24
COMPREHEND, UNDERSTAND		53	112	210
comprehension		53	-	-
understand	entender	-	112	210
GOOD, HELPFUL		112	294	280
need		27	-	-
give to	dar	-	11	9
aid, help	ayudar	-	26	-
support	apoyo	-	38	8
help	ayuda	64	109	176
to be	ser	-	-	12
cooperation	cooperacion	-	10	-
cooperate, ion	cooperar	8	9	-
consciencious	conciencia	-	12	-
good	buena	13	23	11
useful	util	-	-	12
necessary	necesaria	-	56	40
collaborate	colaborac.	-	-	12
FAMILY, PARENTS		80	206	228
father	padre	17	34	71
son, s	hijo, s	-	18	11
parents	padres	16	50	-
family	familia	-	59	48
mother	madre	28	33	45
home	hogar	-	12	19
brothers	hermanos	19	-	34
FRIENDSHIP, COMPANION		78	187	224
friend, ly	amigo	-	96	85
companion	companero	-	18	43
friendship	amistad	78	73	96

TOGETHERNESS/JUNTOS

Main Components and Responses		US	MEX	COL
LOVE, SHARING		356	249	331
cooperate	cooperacion	-	24	-
love	amor	167	76	126
related	relaciones	17	10	9
relation	relacion	-	32	-
care, ing		23	-	-
respect	respeto	-	22	-
share	compartir	49	20	112
affection	carino	10	-	16
tenderness		15	-	-
understand	comprender	34	55	40
common	comun	-	-	22
sex	sexo	21	-	6
trust	confianza	20	10	-
HAPPINESS, FUN		196	75	39
happy, ness	felicidad	77	7	14
fun		33	-	-
peace	paz	37	12	-
security	seguridad	21	8	14
good	buena	16	39	-
need		12	-	-
well-being	bienestar	-	9	11
CLOSENESS, UNITY		330	185	377
solidarity	solidaridad	-	13	-
warmth		18	-	-
one		31	-	-
close		81	-	-
tight		16	-	-
together		14	-	-
touching		17	-	-
near	cerca	-	-	16
with another		17	-	-
unity, union	unidad	108	172	306
inseparable	inseparable	6	-	11
as one		11	-	-
only, alone	solos	-	-	11
reunited	reunidos	-	-	33
complete		11	-	-

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PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
LOVE, SHARING	23	19	20
HAPPINESS, FUN	13	6	2
CLOSENESS, UNITY	21	14	23
PEOPLE	10	11	16
FAMILY, MARRIAGE	13	12	16
FRIENDS, COMPANIONS	11	19	11
HELP, COOPERATE	4	10	7
MISCELLANEOUS	5	9	4
Total Adjusted Scores	**1554**	**1528**	**1802**

MISCELLANEOUS		78	121	71
forever		10	-	-
towns	pueblos	-	11	-
sincere, ity	sinceridad	-	20	-
necessary	necesaria	-	28	-
equality	igualdad	-	10	-
live to	vivir	23	-	10
hands		10	-	-
development	desarrollo	-	11	-
progress	progreso	-	12	8
always	siempre	-	9	17
universal	mundial	-	16	-
aloneness		22	-	-
communicate	comunicar	13	4	-
we will be	seremos	-	-	11
study	estudiar	-	-	10
to escort	acompanar	-	-	15

Main Components and Responses		US	MEX	COL
PEOPLE		154	151	269
everybody,	todos	-	-	47
fraternity	hermandad	-	58	-
community	comunidad	-	11	-
religion	religion	7	14	8
people	gente	29	10	7
us		14	-	-
two	dos	20	-	46
both	ambos	-	-	32
me		12	-	-
we are	estamos	-	-	11
we	nosotros	32	-	19
several	varios	-	-	20
many	muchos	-	-	19
group	grupo	21	15	25
men	hombres	-	16	17
girl		12	-	-
country, ies	pais, es	7	27	18
FAMILY, MARRIAGE		203	153	260
fathers	padres	-	-	17
family	familia	111	31	57
parents	padres	-	27	-
marriage	matrimonio	61	-	25
spouses	esposos	-	-	14
couple	pareja	31	-	13
groom	novio	-	-	46
home	hogar	-	-	10
brother	hermano	-	46	58
society	sociedad	-	49	20
FRIENDS, COMPANIONS		174	258	184
friends	amigos	6	111	125
friendship	amistad	127	134	59
partners		10	-	-
companions	companeros	31	13	-
HELP, COOPERATE		63	137	107
support	apoyo	-	14	-
work	trabajo	6	10	15
help, ing	ayuda	18	113	54
cooperative	cooperar	13	-	6
team work		12	-	-
fight	pelear	14	-	21
walk	caminar	-	-	11

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UNITY/UNIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
TOGETHER	22	4	1
PEOPLE, COUNTRIES	17	19	18
POLITICS, POWER	7	8	5
GOALS, HAPPINESS	7	10	6
RELIGION, CHURCH	3	0	1
ONENESS, UNIQUE	13	10	18
UNION	13	12	17
LOVE,FRIENDSHIP	5	6	9
FAMILY, MARRIAGE	7	8	10
MEAUSURE, AMOUNT	1	2	5
HELP, COOPERATION	3	11	5
MISCELLANEOUS	2	11	5
Total Adjusted Scores	1586	1292	1390

Main Components and Responses		US	MEX	COL
TOGETHER		347	40	18
agrupation	conjunto	-	28	-
live together	convivir	-	12	-
together	juntos	347	-	18
PEOPLE, COUNTRIES		276	216	225
friendly	amigable	-	9	-
U.S.A.		34	-	-
we		16	-	-
people	gente	45	24	19
everybody	todos	-	-	21
black		31	-	-
white		13	-	-
group	grupal	41	14	33
cluster	agrupacion	-	-	15
society	sociedad	-	39	28
friends	amigos	-	39	30
social	social	-	13	13
community	comunidad	13	30	32
nation	nacion	43	19	14
country	pais	28	29	12
world	mundo	12	-	8
POLITICS, POWER		115	89	60
class	clase	-	-	14
strength	fuerza	52	60	29
development	desarrollo	-	18	9
party		23	-	-
democrats		12	-	-
statehood		16	-	-
power	poder	12	11	8
GOALS, HAPPINESS		109	114	79
good	bueno	-	55	8
joy, pleasure	alegria	-	14	5
happiness		13	-	-
peace	paz	47	5	-
harmony	armonia	17	-	10
success	exito	-	-	10
necessary	necesario	7	40	15
goal		12	-	-
object	objeto	-	-	11
cause		13	-	-
big, large	grande	-	-	10
fair	justa	-	-	10
RELIGION, CHURCH		50	0	12
religion		14	-	-
church		28	-	-
god	dios	8	-	12

Main Components and Responses		US	MEX	COL
ONENESS, UNIQUE		202	108	226
single		13	-	-
solo, only	solo	-	25	-
one	uno	158	83	154
unitary	unitario	6	-	10
only,alone	solo	-	-	41
whole		17	-	-
individual	individual	8	-	11
solitude	soledad	-	-	10
UNION		202	134	218
reunite	reunir	-	-	15
unify	unificacion	25	9	-
union	union	7	69	109
unite	unificar	44	7	-
combined		12	-	-
cohesiveness		11	-	-
join		14	-	-
indivisible	indivisib.	-	-	11
integration	integrac.	-	9	16
with		10	-	-
common		23	-	-
solidarity	solaridad	33	18	12
compact	compacto	-	-	13
solid	solida	-	-	13
conjoint	conjunto	-	11	16
fortress	fortaleza	-	11	13
close		23	-	-
LOVE,FRIENDSHIP		80	62	114
loyalty	lealtad	5	18	9
love	amor	38	14	56
brotherhood	hermandad	16	6	7
understand	comprension	21	24	42
FAMILY, MARRIAGE		112	89	129
fraternity	hermandad	-	-	11
relation	relacion	-	18	5
midwife	partera	-	-	24
family	familia	74	46	71
marriage	matrimonio	38	11	-
home	hogar	-	-	13
house	casa	-	14	15
MEAUSURE, AMOUNT		14	23	58
great, big	grande	-	10	-
measures	medida	-	13	30
amount	cantidad	-	-	17
number	numero	-	-	11
same		14	-	-

		US	MEX	COL
HELP, COOPERATION		50	119	67
support	apoyo	-	19	-
help	ayuda	14	40	38
cohesion	cohesion	-	9	-
cooperation	cooperacion	-	18	4
progress	progreso	-	14	7
work	trabajo	14	19	18
cooperation		22	-	-
MISCELLANEOUS		29	129	58
excellent	excelente	-	21	-
familiar	familiar	-	27	-
concentrate	concentrac.	-	12	-
positive	positivo	-	12	-
study, learn	estudiar	-	11	21
habitation	habitacion	-	30	-
fight	lucha	11	7	11
school	colegio	6	9	26
disunity		12	-	-

COMMUNITY/COMUNIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
PLACE, TOWN, COUNTRY	15	5	4
ORGANIZATIONS, SCHOOL	9	3	2
NEIGHBORHOOD	14	3	6
SOCIETY, PEOPLE	22	34	40
UNITY, TOGETHERNESS	9	20	15
GOOD, HELP, COOPERATE	2	16	16
WORK, ACTION, PROGRESS	8	3	3
LOVE, FRIENDSHIP	5	7	7
CHURCH, RELIGION	4	2	6
MISCELLANEOUS	12	8	1
Total Adjusted Scores	**1784**	**1544**	**1802**

Main Components and Responses		US	MEX	COL
PLACE, TOWN, COUNTRY		**273**	**69**	**60**
city	ciudad	40	6	-
suburbia		16	-	-
Silver Spring		11	-	-
town		79	-	-
village		19	-	-
colony	colonia	-	11	-
country	pais	-	16	33
nation	nacion	-	14	-
national	nacional	-	-	15
Colombia	Colombia	-	-	12
place	lugar	24	8	-
environment	ambiente	13	14	-
area		52	-	-
unit		19	-	-
ORGANIZATIONS, SCHOOL		**156**	**34**	**29**
club,s		17	-	-
school	colegio	42	12	21
center		30	-	-
pool		10	-	-
organization	organizac.	27	5	8
association	asociacion	-	17	-
chest		30	-	-
NEIGHBORHOOD		**256**	**42**	**93**
neighbors		17	20	-
home		50	-	-
house	casa	-	22	19
household		39	-	-
neighborhood	barrio	150	-	74
SOCIETY, PEOPLE		**398**	**455**	**652**
groups	grupos	-	11	-
society	sociedad	67	91	144
social	social	8	33	15
people	gente	132	120	97
persons	personas	-	31	69
live		11	9	7
life	vida	19	6	16
population	pueblo	-	46	60
man	hombre	-	16	23
everybody	todos	-	-	23
family,ies	familia	51	25	38
baby		11	-	-
children		13	-	-
brothers	hermanos	-	-	16
group	grupo	86	53	67
multitude	multitud	-	-	13
company	compania	-	14	54
student	estudiante	-	-	10

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MISCELLANEOUS		**207**	**102**	**18**
science		10	-	-
diaphragm		21	-	-
conflict	conflictivo	-	21	-
problems	problemas	-	23	18
birth control		55	-	-
pregnancy		18	-	-
sperm		11	-	-
the pill		26	-	-
study	estudio	-	11	-
I.U.D.		14	-	-
sex		23	-	-
extensive	extensa	-	10	-
great, big	grande	-	30	-
small	pequena	29	7	-

Main Components and Responses		US	MEX	COL
UNITY, TOGETHERNESS		**167**	**263**	**244**
agrupation	conjunto	-	42	-
unity,ited	unidad	29	54	60
union	union	9	91	49
nuclei	nucleo	-	10	-
aggregation	conglomer.	-	10	-
live together	convivencia	33	34	-
conjoint	conjunto	-	-	23
reunion	reunion	-	10	40
together	juntos	71	-	13
common	comun	11	12	59
sense of		14	-	-
GOOD, HELP, COOPERATE		**44**	**211**	**259**
good	bien	-	13	7
necessary	necesario	10	31	13
important	importante	-	19	-
interesting	interesada	-	-	18
economical	economica	5	-	11
austere	justiciera	-	-	11
gains,benefit	logros	-	11	7
help	ayuda	29	59	114
understand	entender	-	4	38
cooperate,ion	cooperar,cion		45	14
equality	igualdad	-	18	15
order	orden	-	-	11
communication	comunicac.	-	11	-
WORK, ACTION, PROGRESS		**137**	**43**	**57**
work	trabajo	11	18	-
worker	trabajador	-	5	24
action		37	-	-
activities		14	-	-
interaction		21	-	-
project		10	-	-
development	desarrollo	31	7	4
progress	progreso	-	13	24
service	servicio	13	-	5
LOVE, FRIENDSHIP		**81**	**93**	**122**
friendly		56	-	-
love	amor	8	2	30
sharing		17	-	-
friendship	amistad	-	14	18
relation,ship	relacion	-	18	15
friends	amigos	-	14	36
companions	companeros	-	13	-
fraternity	fraternidad	-	18	13
happiness	felicidad	-	14	10
CHURCH, RELIGION		**65**	**31**	**104**
church	iglesia	44	9	28
religious	religiosa	9	12	38
congregation	congregacion	-	-	10
Christian	Cristiana	-	10	13
Jewish		12	-	-
ecclesiastic	eclesiatico	-	-	15

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SOCIETY/SOCIEDAD

Main Components and Responses		US	MEX	COL
PEOPLE, SOCIAL		338	231	269
man,men	hombre,s	19	47	32
people	gente	153	87	63
persons	personas	-	25	38
population	pueblo	12	30	37
us		11	-	-
peers		15	-	-
many		13	-	-
group,s	grupo,s	59	26	47
cluster	agrupacion	-	-	24
everybody		20	-	-
humanity	humanidad	6	9	14
general		23	-	-
social	social	7	7	14
COMMUNITY, CULTURE, WORLD		358	181	301
place	lugar	9	10	-
community	comunidad	59	32	117
neighborhood	barrio	11	-	18
city	ciudad	11	6	9
urban		13	-	-
large		11	-	-
great, big	grande	-	11	-
company	compania	-	15	45
civil	civil	-	12	11
culture	cultura	76	12	9
civilization		13	-	-
environment	ambiente	22	14	-
country	pais	30	29	21
nation	nacion	10	-	9
America		34	-	-
Colombia	Colombia	-	-	25
world	mundo	31	13	10
organization	organizac.	17	-	17
unit		11	-	-
institute	instituto	-	11	10
school	escuela	-	16	-
RULES, NORMS, MORALS		226	107	10
norms	normas	27	18	-
reproof	represion	-	13	-
laws	leyes	19	18	-
judges		13	-	-
goals	metas	15	6	-
rules	reglas	44	17	10
standards		11	-	-
values		26	-	-
morals	morales	22	24	-
mores		17	-	-
conform		20	-	-
obligation	obligacion	-	11	-
demand		12	-	-
MONEY, CLASS, STATUS		79	79	90
status		11	-	-
classes	clases	19	-	26
equality	igualdad	-	14	16
power, can	poder	-	10	7
rich	rico,rique.	24	8	10
interests	intereses	-	14	-
money	dinero	14	24	9
poor	pobres	11	9	-
poverty	pobreza	-	-	22

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
PEOPLE, SOCIAL	27	17	20
COMMUNITY, CULTURE, WORLD	28	13	22
RULES, NORMS, MORALS	18	8	1
MONEY, CLASS, STATUS	6	6	7
UNITY, TOGETHER	0	12	14
PROBLEMS, CORRUPTION	7	11	11
FAMILY, FRIENDS	1	8	6
GOOD, HELPFUL	2	8	9
ECONOMY, POLITICS	2	14	6
MISCELLANEOUS	8	2	5
Total Adjusted Scores	**1272**	**1548**	**1508**

MISCELLANEOUS		105	28	70
anonymous	anonimo	-	18	28
intelligent	inteligente	-	-	10
live	vivir	-	-	12
life		20	-	-
sociology		85	-	-
high, tall	alta	-	-	12
communication	comunicac.	-	10	8

Main Components and Responses		US	MEX	COL
UNITY, TOGETHER		5	165	198
agrupation	conjunto	-	26	-
related	relaciones	-	11	-
relation	relacion	-	13	28
harmony	armonia	-	13	7
unity	unidad	-	19	5
union	union	-	45	59
conjoint	conjunto	-	-	37
reunion	reunion	-	-	38
together	juntos	5	-	12
live together	convivencia	-	38	-
collaboration	colaborac.	-	-	12
PROBLEMS, CORRUPTION		95	152	145
dirtiness	suciedad	-	11	-
ugly	fea	-	10	-
unjust	injusta	-	8	19
problems	problemas	13	28	15
trouble		21	-	-
bad	mala	5	29	16
corrupt	corrupto	-	33	21
violence	violencia	-	10	-
death	muerta	-	12	6
destructive	destrutiva	-	-	13
exploitation	explotacion	-	-	17
dictators		17	-	-
prejudice		10	-	-
filth	porqueria	-	-	12
confused		11	-	-
selfishness	egoismo	-	-	18
limited	limitada	-	11	8
pressures		18	-	-
FAMILY, FRIENDS		19	103	85
family	familia	-	64	38
friends	amigos	-	17	27
friendship	amistad	19	22	20
GOOD, HELPFUL		22	114	117
help	ayuda	10	30	56
important	importante	-	18	-
necessary	necesaria	-	27	8
good	buena	12	25	-
love	amor	-	6	12
understand	comprension	-	8	29
agreeable	agradable	-	-	12
ECONOMY, POLITICS		25	186	86
government	gobierno	9	44	7
business	negocio	-	13	-
politics	politica	7	10	17
communist	comunista	-	17	-
capitalist	capitalista	9	21	-
work	trabajo	-	23	11
development	desarrollo	-	18	11
progress	progreso	-	6	11
liberty	libertad	-	25	-
economy	economia	-	9	29

Main Components and Responses		US	MEX	COL
RIGHTS: SPEECH, JUSTICE		334	242	202
Bill of Right		13	-	-
constitution		31	-	-
expression	expresion	6	53	14
fair	justa	-	18	-
press	prensa	41	17	15
rights	derechos	75	81	58
duty	deber	-	-	24
speak	hablar	-	6	13
speech		78	-	-
choice	alternativa	49	-	6
communicate	comunicac.	-	11	-
equality	igualda	12	29	39
justice	justicia	29	17	33
law	ley	-	10	-
U.S., COUNTRY, DEMOCRACY		268	82	58
country	pais	27	16	10
U.S.	EE.UU.	170	9	-
democracy	democracia	64	37	19
order	orden	-	-	19
politics	politica	7	5	10
election	eleccion	-	15	-
FREE, INDEPENDENT		170	43	80
free	libre	43	38	71
independence	independenc.	27	5	9
liberty		100	-	-
SLAVE, JAIL, FIHTERS		209	39	118
nonexistent	'nexistente	-	10	-
oppression	opresion	18	-	20
prisoner	preso	9	-	24
bondage		16	-	-
slavery	esclavitud	75	16	14
chain	cadena	-	-	14
jail	carcel	17	7	28
fighters	luchadores	42	6	15
revolution		19	-	-
death	muerte	13	-	3
RELIGION, FAITH		65	22	45
faith	fe	-	-	17
religion		60	-	-
God	dios	5	-	28
hope	esperanza	-	11	-
spiritual	espiritual	-	11	
SYMBOLS, FLAGS		69	62	59
bell		10	-	-
flag		20	-	-
sky	cielo	-	-	12
idea	idea	-	12	-
water	agua	-	-	11
ideal	ideal	18	7	-
bird	pajaro	-	31	19
wind		10	-	-
money	dinero	11	12	-
dove	paloma	-	-	17

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FREEDOM/LIBERTAD

PERCEPTIONS AND EVALUATIONS

	Percentage of Total Score		
Main Components	US	MEX	COL
RIGHTS: SPEECH, JUSTICE	22	18	15
U.S., COUNTRY, DEMOCRACY	18	6	4
FREE, INDEPENDENT	11	3	6
SLAVE, JAIL, FIHTERS	14	3	9
RELIGION, FAITH	4	2	3
HAPPINESS, LOVE	9	21	22
GOOD, NECESSARY	4	15	12
PEOPLE, MAN	6	13	11
LIFE, ACTION	4	12	8
SYMBOLS, FLAGS	5	5	5
MISCELLANEOUS	3	3	3
Total Adjusted Scores	1507	1567	1440

LIFE, ACTION		66	168	111
movement	movimiento	19	12	-
live to	vivir	-	15	-
be to	ser	-	-	11
travel	viajar	10	32	-
thought	pensamiento	-	15	17
air	aire	-	10	-
flight	vuelo	-	10	-
fly	volar	9	12	6
do, make	hacer	6	24	16
action,parti.	actuacion	-	6	21
life	vida	22	-	21
think	pensar	-	10	-
consciencious	conciencia	-	15	9
eat	comer	-	7	10

Main Components and Responses		US	MEX	COL
HAPPINESS, LOVE		137	282	290
agreeable	agradable	-	-	10
love	amor	29	61	77
peace	paz	43	45	23
responsibil.	responsabil.	8	12	25
happiness	felicidad	39	29	19
security	seguridad	-	33	15
happy	feliz	12	-	10
tranquility	tranquilid.	-	23	20
joy, pleasure	alegria	-	30	23
fulfilled	realizada	-	-	20
satisfaction	satisfacc.	-	15	-
trust	confianza	-	18	10
value	valor	-	8	14
respect	respeto	-	-	11
understand	comprension	-	8	13
enjoy		6	-	-
GOOD, NECESSARY		61	206	157
excellent	excelente	-	12	-
good	bien	7	36	30
necessary,ity	necesaria	10	82	67
must		11	-	-
desirable	deseada	-	10	19
wanted	deseaba	16	-	3
unique	unica	-	10	-
progress	progreso	-	23	4
development	desarrollo	-	25	13
big, large	grande	-	-	11
power	poder	6	8	10
limits neces.		11	-	-
PEOPLE, MAN		84	172	180
youth	juventud	-	-	10
man	hombre	-	28	38
individual	individual	18	20	-
relative	relativa	-	11	-
for all	para todos	19	3	8
person	persona	-	17	-
personality	personalid.	-	-	26
personal		12	-	-
black		10	-	-
friend	amigo	-	12	10
friendship	amistad	-	12	6
self		10	-	-
social	social	-	35	7
society	sociedad	-	11	11
woman	mujer	-	-	7
human	humana	-	11	16
human rights		15	-	-
humane	humana	-	12	-
I	yo	-	-	11
MISCELLANEOUS		44	45	39
rider		11	-	-
tune	sonada	-	10	-
warranty	garantia	-	17	-
diversion	diversion	-	11	-
study	estudiar	-	-	19
economic		10	-	-
at last		12	-	-
forever		11	-	-
licentious	libertinaje	-	7	20

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EQUALITY/IGUALDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
SEX, MAN, WOMAN	23	7	6
RACE, WHITE, BLACK	13	2	8
EQUAL, SAME	11	5	11
JOBS, EDUCATION, ECONOMY	8	6	6
PREJUDICE	3	2	3
RIGHTS, FAIR, GOOD	29	36	35
PEOPLE, HUMANITY	6	11	13
UNITY, SHARING	1	10	6
SOCIETY, SOCIAL	3	12	7
POLITICS, DEMOCRACY	2	6	4
MISCELLANEOUS	2	2	2
Total Adjusted Scores	**1572**	**1319**	**1465**

Main Components and Responses		US	MEX	COL
SEX, MAN, WOMAN		360	76	81
woman	mujer	181	19	21
man	hombre	47	57	54
sexes		15	-	6
sexual		23	-	-
E.R.A.		94		
RACE, WHITE, BLACK		199	25	112
race	raza	33	12	15
racial	racial	27	13	-
white	blanco	25	-	19
minorities		24	-	-
blacks	negros	90	-	36
Martin Luther	M. Luther	-	-	17
racism	racismo	-	-	15
appearance	apariencia	-	-	10
EQUAL, SAME		173	58	146
same		58	-	-
equivalence	equivalenc.	-	10	-
equal	igual	66	-	23
equilibrium	equilibrio	-	7	29
levelling	nivelacion	-	-	15
balance		20	-	-
even	parejo	29	15	9
similar	similar	-	15	12
resembling	parecido	-	11	40
comparison	comparacio	-	-	18
JOBS, EDUCATION, ECONOMY		121	69	80
jobs		39	-	-
employment		11	-	-
work	trabajo	-	26	9
opportunity	oportunidad	14	14	11
pay		12	-	-
poor	pobres	-	-	16
economic,y	economia	11	21	27
educational	educativa	8	8	17
sport		11	-	-
mathematics		15	-	-
PREJUDICE		50	28	40
nonexistant	no existe	16	-	18
impossible	imposible	7	11	-
discriminat.	descrimin.	-	12	-
prejudice		12	-	-
inequality	desigualdad	15	-	12
never	nunca	-	-	10
fight	luchar	-	5	-

Main Components and Responses		US	MEX	COL
RIGHTS, FAIR, GOOD		452	417	466
rights	derechos	99	94	158
civil rights		14	-	-
justice	justicia	56	61	57
fair	justa	58	11	11
equity	equidad	-	26	36
distribution	distribuc.	-	10	-
constitution		27	-	-
peace	paz	6	13	22
freedom		60	-	-
happiness	felicidad	-	13	5
respect	respeto	-	11	9
humane	humana	-	17	-
well-being	bienestar	-	14	-
liberty	libertad	5	32	34
needed		26	-	-
harmony	armonia	8	9	12
security	seguridad	-	-	12
good	bueno	22	28	20
ideal	ideal	30	8	-
necessity	necesidad	14	48	43
committment	compromiso	-	-	37
obligation	deberes	-	17	
law	ley	27	5	10
PEOPLE, HUMANITY		97	121	168
brother		10	9	7
friendship	amistad	-	24	9
companions	companeros	-	9	-
humans	humanos	-	11	-
everybody	todos	11	21	38
marriage	matrimonio	-	11	-
people	gente	36	5	10
persons	personas	-	13	27
for all		17	-	-
friends	amigos	-	8	18
children	ninos	10	-	7
humanity	humanidad	7	10	18
world	mundo	6	-	12
Nicaragua	Nicaragua	-	-	10
Cuba	Cuba	-	-	12
UNITY, SHARING		17	120	74
share	compartir	17	14	-
union	union	-	24	31
love	amor	-	33	28
help	ayuda	-	14	15
understanding	comprension	-	35	-
SOCIETY, SOCIAL		46	137	92
classes	clases	-	25	8
relations	relaciones	-	-	14
cultural	cultural	30	12	-
social	social	8	61	47
society	sociedad	8	22	15
development	desarrollo	-	17	8

POLITICS, DEMOCRACY		29	68	47
ideology	ideologia	-	10	-
socialism	socialismo	-	25	-
politics	politica	9	-	13
communism	comunismo	7	7	22
democracy	democracia	13	26	12
MISCELLANEOUS		28	28	26
word		10	-	-
beauty	belleza	-	-	10
responsible	responsable	-	12	6
God	dios	-	-	10
religion	religion	18	5	-
reason	razon	-	11	-

LAW/LEY

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
JUDGE, COURT	16	3	4
RULES, CODES	11	18	14
POLICE, ENFORCEMENT	11	8	4
CRIME, PUNISHMENT	11	7	4
LAWYER, ATTORNEY	9	2	3
SCHOOL, STUDY	8	0	0
JUSTICE, ORDER	15	14	23
GOVERNMENT, COUNTRY	7	14	13
OBEY, RESPECT	3	5	10
POWER, AUTHORITY	1	4	4
GOOD, NECESSARY	5	13	9
UNJUST, OPPRESION	2	9	6
MISCELLANEOUS	2	1	7
Total Adjusted Scores	**1884**	**1480**	**1565**

Main Components and Responses		US	MEX	COL
JUDGE, COURT		294	44	52
judgment	juicio	-	13	-
tribunal	juzgado	-	10	-
judges	jueces	104	15	52
courts		153	-	-
supreme		10	-	-
judicial	judicial	10	6	-
jury		17	-	-
RULES, CODES		215	231	200
rule	regla	127	70	26
article	articulo	-	16	-
mandate	mandato	-	-	66
regulation	estatuto	18	6	8
codes	codigos	9	21	20
written		11	-	-
sanction	sancion	-	10	-
execute	cumplir	-	14	-
establish	establecer	-	-	10
constitution	constituc.	25	42	20
norm	norma	-	52	50
legal		25	-	-
POLICE, ENFORCEMENT		213	102	62
police	policia	154	61	18
cops		11	-	-
enforce		48	-	-
security	seguridad	-	23	6
imposition	imposicion	-	9	21
imposed	impuesta	-	9	17
CRIME, PUNISHMENT		203	94	59
break		47	-	-
restraint	represion	-	15	-
violation	violacion	-	37	23
crime		41	-	-
punishment	castigo	10	13	10
ticket		30	-	-
jail	carcel	38	22	12
prisoner	preso	12	7	14
criminals		25	-	-
LAWYER, ATTORNEY		172	28	46
lawyer	abogado	160	28	46
attorney		12	-	-
SCHOOL, STUDY		151	3	0
books		51	3	-
school		90	-	-
study		10	-	-

UNJUST, OPPRESION		37	117	80
lack of	falta	6	-	11
unfulfilled	incumplida	-	25	9
injustice	injusticia	-	12	-
unfair	injusta	7	23	-
unjust	injusta	13	-	22
bad	mala	-	16	6
corruption	corrupcion	-	13	6
problems	problemas	-	10	7
nonexistent	inexistent	-	18	-
unintelligent		11	-	-
oppression	opresion	-	-	19
MISCELLANEOUS		31	12	94
warehouse	almacen	-	-	82
complex		13	-	-
word	palabra	-	-	12
money	dinero	8	12	-
business		10	-	-

Main Components and Responses		US	MEX	COL
JUSTICE, ORDER		282	186	323
uniform	iguala	-	-	20
justice	justicia	111	44	85
order	orden	104	35	122
ethics		10	-	10
rights	derechos	15	54	69
liberty	libertad	-	10	8
equality	igualdad	16	19	-
freedom		14	8	-
protection	proteccion	12	16	9
GOVERNMENT, COUNTRY		127	182	180
govern		50	-	-
politician		23	-	-
Mexico	Mexico	-	14	-
government	gobierno	-	68	49
president	presidente	3	11	20
congress	congreso	8	-	11
politics	politica	-	30	8
dictatorship	dictadura	-	-	10
citizenship	ciudadania	-	-	15
people	gente	11	6	6
society	sociedad	15	24	6
states		12	11	22
country	pais	5	18	19
nation	nacion	-	-	14
OBEY, RESPECT		53	61	142
abiding		26	-	-
obey		27	-	10
obedience	obediencia	-	12	12
obligation	obligacion	-	17	61
duty	deber	-	10	34
committment	compromiso	-	-	12
respect	respeto	-	22	13
POWER, AUTHORITY		13	57	56
power	poder	-	22	28
authority	autoridad	-	35	28
control		13	-	-
GOOD, NECESSARY		93	170	129
fair	justa	26	29	8
help	ayuda	7	15	-
important	importante	-	22	-
accomplish	cumplimien.	-	22	57
just		15	-	-
nature	naturaleza	-	11	-
well-being	bienestar	-	12	-
good	bueno	13	25	30
useful	util	-	8	10
necessity	necesidad	32	26	24

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JUSTICE/JUSTICIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
COURT, JURY	18	1	1
EQUALITY, FAIRNESS	17	14	11
JUDGE, LAWYER	15	6	14
PEACE, FREEDOM	8	12	14
LAW AND ORDER	13	17	13
PEOPLE, FOR ALL	10	10	12
BAD, UNJUST	2	4	9
CRIME, PUNISHMENT	5	3	8
GOOD, RIGHT	6	21	10
GOVERNMENT, DEPARTMENT	2	9	5
MISCELLANEOUS	1	2	4
Total Adjusted Scores	**1856**	**1469**	**1662**

Main Components and Responses		US	MEX	COL
COURT, JURY		342	11	16
tribunal	juzgado	-	11	-
courts	corte	190	-	16
jury		35	-	-
judicial		17	-	-
trial		29	-	-
decision		10	-	-
Supreme Court		61	-	-
EQUALITY, FAIRNESS		320	174	164
true	verdad	-	7	25
fair, just	justo	127	21	31
equality	igualdad	115	87	77
equity	equidad	-	25	20
balance	balanza	12	6	-
scale		10	-	-
blindfolded		25	-	-
truth		21	-	-
divine	divina	-	13	-
reason	razon	-	15	7
honesty	honradez	10	-	4
JUDGE, LAWYER		286	82	214
judge	juzgar	-	-	31
judge,s	juez	166	36	99
lawyer	abogado	61	9	40
legal	legal	28	10	-
chief		10	-	-
police	policia	21	27	44
PEACE, FREEDOM		152	149	213
peace	paz	46	20	67
freedom		61	-	-
liberty	libertad	34	40	54
values	valores	-	7	10
power, can	poder	-	24	16
respect	respeto	-	10	6
responsible	responsable	-	13	-
security	seguridad	-	11	-
morals		11	-	-
norm	norma	-	-	14
modesty	honestidad	-	-	10
love	amor	-	11	23
harmony	armonia	-	13	13
LAW AND ORDER		233	221	200
rules,measure	reglas	-	11	-
support	apoyo	-	10	-
law,s	ley,es	216	161	149
order	orden	10	15	20
authority	autoridad	7	13	18
duty	deber	-	-	13
obligation	obligacion	-	11	-
PEOPLE, FOR ALL		192	127	179
of people		30	-	-
social	social	-	51	6
always	siempre	-	16	-
family	familia	-	12	-
population	pueblo	-	-	20
man, men	hombre,s	-	15	29
human	humana	-	-	20
person	persona	-	-	18
Justin		20	-	-
society	sociedad	-	13	14
brothers	hermanos	-	-	12
all	todos	13	-	11
for all	para todos	129	-	12
country	pais	-	17	14
Colombia	Colombia	-	-	12
world	mundo	-	3	11
BAD, UNJUST		46	57	133
injustice	injusticia	25	18	39
impossible	imposible	-	11	-
few, little	poco	-	-	10
bad	mala	-	-	10
non-existent	no existe	11	12	38
unreal		10	-	-
lie	mentira	-	11	11
poverty	pobreza	-	5	15
inefficient	ineficaz	-	-	10
CRIME, PUNISHMENT		102	41	118
prison		10	-	-
crime	crimen	30	10	10
punishment	castigo	17	12	28
jail	carcel	22	19	59
prisoners	presos	-	-	11
criminal		23	-	-
thief	ladron	-	-	10
GOOD, RIGHT		119	269	147
good	buena	14	84	28
right	derecho	-	40	62
necessary	necesaria	9	40	36
righteousness		96	-	-
fulfilment	cumplimien.	-	10	
important	importante	-	17	-
well-being	bienestar	-	14	-
rights	derechos	-	15	-
help	ayuda	-	12	21
accomplish	cumplimien	-	10	-
gain,benefits	logros	-	18	-
great, big	grande	-	9	-
GOVERNMENT, DEPARTMENT		45	120	69
politics	politica	-	32	7
military	militar	-	-	14
constitution	constituc.	9	21	-
nation	nacion	-	-	7
government	gobierno	14	60	27
department		12	-	-
democracy	democracia	10	7	14
MISCELLANEOUS		19	26	58
rich	ricos	-	-	10
give	dar	-	10	11
God	dios	19	16	14
correspond	correspond.	-	-	11
university	universidad	-	-	12

Main Components and Responses		US	MEX	COL
HAPPINESS, PEACE		249	130	178
happy,ness	feliz,idad	106	79	27
joy,ful	alegria	18	14	39
pleasure	placer	-	-	17
well-being	bienestar	-	-	15
fulfillment		11	-	-
security	seguridad	20	12	7
hope	esperanza	22	9	-
peace	paz	72	11	55
tranquility	tranquilid	-	5	18
CARING, AFFECTION, FEELING		346	307	345
love	amar	20	83	20
like		24	-	-
affection,ate	carinoso	28	28	79
warmth		37	-	-
strong feel.		10	-	-
care,ing		73	-	-
agreeable	agradable	-	12	-
sweetness	dulzura	-	12	7
tenderness	ternura	7	15	21
appreciative	apreciar	-	-	12
cherish		12	-	-
feeling	sentimient	40	90	66
emotion		26	-	-
respect	respeto	5	20	26
give	dar	28	11	42
give up	entregar	-	-	40
receive	recibir	-	11	16
relation,ship	relacion	36	25	16
FAMILY, PARENTS		220	274	173
family	familia	63	72	36
parents	padres	20	61	-
maternal	maternal	-	10	-
mother,mom	madre	53	37	57
sons	hijos	-	33	20
children		21	-	-
father,dad	padre	45	20	36
brothers	hermanos	11	41	-
sister	hermana	7	-	24
SEX, PASSION		152	38	33
sex	sexo	123	38	33
lover		17	-	-
touching		12	-	-
HATE, PAIN		114	0	40
pain,ful	dolor	12	-	15
suffering	pasional	-	-	25
hate		102	-	-
TOGETHERNESS, SHARING		57	89	79
share	compartir	35	17	-
unity	unidad	-	12	-
togetherness		18	-	-
union	union	-	46	44
protect	protejer	4	-	10
support	apoyo	-	10	-
liberty	libertad	-	4	25

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LOVE/AMOR

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
HAPPINESS, PEACE	13	7	9
CARING, AFFECTION, FEELING	19	17	18
FAMILY, PARENTS	12	15	9
SEX, PASSION	8	2	2
HATE, PAIN	6	0	2
PEOPLE, FRIENDS	13	18	17
UNDERSTANDING, TRUST	6	11	15
TOGETHERNESS, SHARING	3	5	4
MARRIAGE, BRIDE	5	7	6
GOOD, NEEDED, FOREVER	11	13	13
GOD, CHRIST	3	2	3
MISCELLANEOUS	1	2	2
Total Adjusted Scores	**1850**	**2059**	**2153**

GOD, CHRIST		49	35	68
God	dios	29	35	58
Christ		20	-	-
Jesus	jesus	-	-	10
MISCELLANEOUS		10	32	47
house	casa	-	21	-
gift	don	-	-	26
reality	realidad	-	-	21
dove		10	-	-
animals	animales	-	11	-

Main Components and Responses		US	MEX	COL
PEOPLE, FRIENDS		245	314	337
friends	amigos	-	57	42
friendship	amistad	87	52	43
girl friend		22	-	-
human	humano	-	13	-
companions	companero	26	-	-
two	dos	-	-	10
fraternity	fraternidad	-	13	-
people		30	-	-
person,s	persona,s	-	5	10
man	hombre	20	32	34
boyfriend		17	-	-
woman	mujer	28	42	43
company	compania	-	20	53
couple	pareja	-	52	15
courtship	noviazgo	-	15	-
I,me	yo	15	-	15
name	nombre	-	-	60
humanity	humanidad	-	13	12
UNDERSTANDING, TRUST		118	197	290
understanding	comprension	43	67	110
dialogue	dialogo	-	-	12
help	ayuda	-	37	62
service	servicio	-	-	14
trust	confianza	41	29	10
faith	fe	12	-	21
loyal,ty	fiel,leal	-	31	10
fidelity	fidelidad	-	11	14
sincerity	sinceridad	-	22	29
true	verdadero	12	-	8
nice		10	-	-
MARRIAGE, BRIDE		95	134	108
bride, fiance	novia	-	25	32
engaged	novios	-	10	-
husband	esposo	6	11	-
marriage	matrimonia	72	46	28
groom	novio	-	33	36
wife	esposa	17	9	12
GOOD, NEEDED, BEUTIFUL		195	240	259
good	bueno	18	39	17
wonderful	maravillos	7	-	15
need		20	-	-
desire,wish	deseo,ar	12	16	23
want	querer	16	7	28
necessary	necesario	7	37	34
life	vida	32	21	36
future	futuro	6	-	10
forever		23	-	-
eternal	eterno	3	12	-
positive	positivo	-	13	-
beautiful	bello	12	38	47
hearts	corazon	29	6	5
pretty	bonito	-	26	-
great, big	grande	10	12	22
nature	naturaleza	-	13	22

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SEX/SEXO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
	0	0	0
INTERCOURSE, PASSION	18	6	8
FUN, ENJOY	13	10	6
GOOD, HEALTHY, NECESSARY	14	18	7
REPRODUCTION, CHILDREN	9	8	7
WOMAN, FEMALE	14	15	20
MAN,MALE	11	14	19
LOVE,UNDERSTAND,RELATION.	15	20	19
DIFFERENCE, GENDER	3	5	7
TABU, BAD	1	3	4
MISCELLANEOUS	2	2	4
Total Adjusted Scores	1573	1587	1803

Main Components and Responses		US	MEX	COL
INTERCOURSE, PASSION		282	79	123
intercourse		53	-	-
fuck,ing		34	-	-
orgasm	orgasmo	34	5	-
make love		22	-	-
coitus	coito	-	-	10
passion	pasion	5	5	12
lust		12	-	-
attraction	atraccion	-	5	13
sexuality	sexualidad	-	-	17
body,ies	cuerpo,s	17	-	10
organs	organos	-	14	9
penis		17	-	-
touching		15	-	-
caress	caricia	4	-	10
togetherness		17	-	-
union	union	-	34	26
oral		24	-	-
bed,room	cama	28	16	16
FUN, ENJOY		207	133	96
agreeable	agradable	-	27	-
ease, relax.	desahogo	-	15	-
fun		113	-	-
pleasure	placer	31	39	51
enjoyment	diversion	38	-	8
satisfaction	satisfacc.	13	52	15
fulfill	realizar	12	-	22
GOOD, HEALTHY, NECESSARY		222	250	111
good	bueno	59	58	17
great		21	-	-
desire,able	deseo,able	9	30	13
yes		15	-	-
important	importante	15	12	-
natural	natural	6	27	14
beauty,ful	bello	9	12	40
free,dom	libre	18	9	12
necessary	necesario	9	63	-
need		14	-	-
biological	biologico	-	15	-
positive	positivo	9	12	-
pretty	bonito	-	12	-
healthy		26	-	-
morals	moral	12	-	15
REPRODUCTION, CHILDREN		147	110	111
marriage	matrimonio	29	10	26
family	familia	8	14	-
reproduction	reproducc.	10	15	15
life	vida	4	7	10
give life to	animar	-	-	16
birth		38	-	-
delivery	entrega	-	11	25
child	nino	24	19	6
baby		18	-	-
sons	hijos	-	34	13
contracept.		16	-	-

Main Components and Responses		US	MEX	COL
WOMAN, FEMALE		221	212	320
woman,en	mujer,es	84	140	160
female		103	-	-
girl,s		34	-	-
feminine	femenino	-	72	160
MAN,MALE		168	188	318
man,men	hombre	57	123	149
male		111	-	-
masculine	masculino	-	65	169
LOVE,UNDERSTAND,RELATION.		231	282	313
love	amor	194	126	132
company	compania	-	-	31
affection	carino	-	-	12
friendship	amistad	-	11	23
relationship	relacion	22	47	70
couple	pareja	-	37	-
related	relaciones	-	19	-
know	conocer	-	12	-
understanding	comprension	4	17	36
help	ayuda	-	13	9
warmth		11	-	-
DIFFERENCE, GENDER		49	66	120
distinction	distincion	-	15	7
difference	diferencia	-	21	40
identity	identidad	-	14	6
defined	definido	-	10	-
gender		24	-	-
complement	complement	-	-	31
definitive	definitivo	-	-	11
indefinite	indefinido	-	-	10
homosexual	homosexual	15	6	15
heterosexual		10		
TABU, BAD		14	38	61
licentious	libertinaje	-	13	-
myth	mito	-	-	10
bad	malo	14	8	11
problems	problemas	-	8	10
tabu	tabu	-	9	30
MISCELLANEOUS		32	22	66
education	educacion	9	16	-
personal	personal	-	6	17
rich	rico	-	-	16
and drugs		12	-	-
characterist.	caracteris.	-	-	18
me		11	-	-
common	comun	-	-	15

Main Components and Responses		US	MEX	COL
MALE, BOY		172	236	378
male	varon	23	-	11
manly	varonil	-	13	-
boy		41	-	-
sex	sexo	33	29	32
masculine	masculino	10	24	19
macho	macho	16	-	24
machismo	machismo	-	20	20
me, I	yo	25	-	54
self		11	-	-
be	ser	-	36	136
life, live	vivo, vida	-	48	42
creation	creacion	-	13	30
creator	creador	-	12	-
development	desarrollo	-	41	-
adam	adan	13	-	10
WOMAN		203	33	88
woman,en	mujer	203	33	88
FATHER, HUSBAND		53	126	134
father	padre	21	78	47
husband	esposo	18	12	38
son	hijo	-	10	17
brother	hermano	-	12	21
child,ren	ninos	14	-	11
family	familia	-	14	-
STRENGTH, POWER, SUPERIOR		126	87	68
strong	fuerte	67	40	13
strength	fuerza	5	12	21
virile		11	-	-
power		27	12	10
superior	superior	-	-	12
dominant	dominante	-	16	-
authority	dominio	-	7	12
aggressive		16	-	-
BODY, TALL		33	62	30
tall	alto	12	19	30
good looking		12	-	-
great, big	grande	-	27	-
handsome	guapo	9	16	-

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MAN/HOMBBE

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
MALE, BOY	23	17	23
WOMAN	28	2	5
FATHER, HUSBAND	7	9	8
STRENGTH, POWER, SUPERIOR	17	6	4
BODY, TALL	5	5	2
PERSON, HUMAN BEING	12	13	21
WORK, JOB	2	14	10
INTELLIGENT, THINKING	2	7	9
GOOD, KIND, LOVE	4	18	10
BAD, POOR	0	4	4
MISCELLANEOUS	0	5	4
Total Adjusted Scores	**732**	**1556**	**1811**

BAD, POOR		0	53	69
bad	malo	-	15	19
poor	pobre	-	-	13
stupid	estupido	-	-	11
destroyer	destructor	-	17	8
ugly	feo	-	14	8
fight	lucha	-	7	10
MISCELLANEOUS		0	67	67
god	dios	-	14	37
under, low	bajo	-	-	10
union	union	-	15	-
house	casa	-	13	-
elegant	elegante	-	15	-
free	libre	-	10	20

Main Components and Responses		US	MEX	COL
PERSON, HUMAN BEING		89	176	347
person	persona	-	15	73
being		11	-	-
human	humano	36	29	74
individual	individual	-	7	11
animal	animal	18	27	14
name	nombre	-	-	38
company	compania	-	10	19
community	comunidad	-	-	13
society	sociedad	-	26	23
social	social	-	10	12
world	mundo	7	-	40
universal	universal	-	-	13
everybody	todos	-	-	11
companion	companera	-	28	-
ape		9	-	-
humanity	humanidad	-	11	-
people	gente	8	13	6
WORK, JOB		12	183	150
work	trabajo	12	64	-
worker	trabajador	-	38	42
progress	progreso	-	18	18
help	ayuda	-	21	18
responsible	responsable	-	-	16
commitment	compromiso	-	-	14
rights	derechos	-	-	10
security	seguridad	-	11	13
money	dinero	-	31	-
rich	rico	-	-	12
economy	economia	-	-	15
INTELLIGENT, THINKING		13	92	149
intelligent	inteligent	13	58	51
thought	pensamiento	-	-	43
think	pensar	-	11	11
reason	razon	-	5	16
rational	racional	-	7	28
talent	talento	-	11	-
GOOD, KIND, LOVE		31	238	158
good	bueno	-	33	54
kind		17	-	-
emotion	emocion	-	12	-
love	amor	14	39	35
lovable	carinoso	-	17	-
happiness	felicidad	-	6	23
friend,ship	amigo,istad	-	44	21
sincere	sincero	-	16	8
honesty	honestidad	-	13	-
respect	respeto	-	11	6
fair, just	justo	-	11	11
important	importante	-	10	-
necessary	necesario	-	26	-

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WOMAN/MUJER

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
FEMALE, LADY	17	3	13
MAN, MEN	17	1	4
SEX, SEXUAL	8	5	4
WORK, STRONG, INGELLIGENT	7	9	3
ME, PERSON	6	7	4
LIBERATION, EQUALITY	4	1	4
LOOKS, APPEARANCE	12	11	18
GOOD, NECESSARY, HELP	2	9	6
LOVE, UNDERSTANDING	8	20	18
MOTHER, CHILDREN, HOME	10	19	12
WIFE, COMPANION	7	11	10
MISCELLANEOUS	2	3	2
Total Adjusted Scores	1921	1915	1978

Main Components and Responses		US	MEX	COL
FEMALE, LADY		327	50	240
female	hembra	122	-	24
femenine	femenina	19	40	57
lady	dama	49	-	15
womanly	feminismo	-	-	10
girl	nina	113	-	19
Mrs.	senora	-	-	16
Miss	senorita	-	-	20
Ms.		10	-	-
name	nombre	-	-	17
opposite		14	-	-
to be	ser	-	10	62
MAN, MEN		330	21	68
men,men	hombre	330	21	68
SEX, SEXUAL		163	76	80
sex	sexo	92	60	65
sexy	sexy	49	-	5
procreate	procrear	-	11	-
lover	amante	22	5	10
WORK, STRONG, INGELLIGENT		138	145	61
work	trabajo	17	49	10
worker	trabajador	12	15	-
career		19	-	-
strength		10	-	-
strong		40	-	-
capable	capaz	3	15	-
independent		28	-	-
intelligent	inteligente	9	66	51
ME, PERSON		113	119	78
myself		21	-	-
people	gente	-	15	-
society	sociedad	-	10	13
person	persona	17	33	39
human	humano	7	22	26
I	yo	-	39	-
me		68	-	-
LIBERATION, EQUALITY		79	17	66
right	derecho	-	-	14
development	desarrollo	-	11	6
superiority	superacion	-	-	13
equality	igualdad	22	6	19
E.R.A.		26	-	-
liberation		31	-	-
low	baja	-	-	14
GOOD, NECESSARY, HELP		29	158	111
good	buena	7	43	41
special	especial	-	-	11
ideal	ideal	-	11	-
necessary	necesaria	-	35	13
need		18	-	-
important	importante	-	16	8
help	ayuda	4	25	20
support	apoyo	-	18	-
respect	respeto	-	10	18

Main Components and Responses		US	MEX	COL
LOOKS, APPEARANCE		221	188	324
attractive	atractiva	12	-	5
breasts		22	-	-
hair		12	-	-
pretty	linda	36	69	127
body	cuerpo	24	-	10
homely	hogarena	-	-	22
soft		37	-	-
brown	morena	-	-	16
thin	delgada	-	6	6
ugly	fea	-	13	40
weakness	debilidad	-	-	13
beautiful	bella	-	59	33
beauty	belleza	78	29	60
fineness	delicadeza	-	12	28
LOVE, UNDERSTANDING		146	331	332
love	amor	66	149	114
affection	carino	-	-	34
amiable	amable	-	-	17
conscientious	conciente	-	10	-
obliging	complaciente	-	-	10
agreeable	agradable	-	18	-
care,ing	cuidado	11	7	-
understand	comprension	15	65	36
tenderness	ternura	-	6	13
compassion		23	-	-
sensitive	sensible	11	8	-
honest	honrada	-	11	-
sincere	sincera	-	15	-
dear	querida	-	-	14
kindness	bondad	-	-	12
sweet	dulce	5	13	13
friendly	amigable	-	7	38
pleasure	placer	-	-	16
joyful	alegre	-	22	15
warm		15	-	-
MOTHER, CHILDREN, HOME		201	322	220
maternal	maternal	-	-	11
mother	madre	138	143	140
family	familia	4	12	6
creation	creacion	-	20	-
pregnancy	embarazo	8	12	-
child	nino	43	6	-
daughter	hija	4	12	7
sons	hijos	-	48	32
sister	hermana	-	10	24
house	casa	-	27	-
homeloving	hogarena	-	14	-
home	hogar	4	18	-
WIFE, COMPANION		141	185	176
wife	esposa	99	40	69
bride, fiance	novia	-	17	20
marriage	matrimonio	14	17	7
complement	complemento	-	22	-
companion	companera	-	26	69
friend	amiga	18	36	-
friendship	amistad	-	27	-
relationship	relacion	10	-	11

MISCELLANEOUS		33	53	42
food	comida	-	16	-
simplicity	sencillez	-	11	-
symbol	simbolo	-	-	12
different		13	-	-
earth	tierra	-	-	21
hope	esperanza	-	11	-
mystery		10	-	-
want		10	-	-
problems	problemas	-	15	9

MARRIAGE/MATRIMONIO

PERCEPTIONS AND EVALUATIONS

Main Components and Responses		US	MEX	COL
LOVE, SEX		409	377	338
love	amor	246	205	166
sex	sexo	49	11	20
affection	carino	-	-	21
understand	entender	18	69	9
friendship	amistad	-	11	19
share	compartir	34	13	49
tenderness	ternura	-	15	-
loving		10	-	-
care,ing		23	-	-
respect	respeto	-	5	20
fidelity	fidelidad	-	4	12
loyal,ty	fiel,leal	12	23	-
trust	confianza	17	15	5
sincerity	sinceridad	-	6	17
COUPLE, HUSBAND, WIFE		259	279	258
couple	pareja	23	92	37
husband	esposo	83	15	13
wife	esposa	108	39	69
man & wife		20	-	-
woman	mujer	14	18	56
man	hombre	14	21	62
mate		14	-	-
partner		28	-	-
companions		12	-	-
relationship	relacion	-	33	11
friends	amigos	-	5	-
people	gente	8	10	-
persons	personas	-	-	10
society	sociedad	-	36	12
adults		10	-	-
company	compania	-	24	-
WEDDING, VOWS, COMMITMENT		334	121	203
marriage	casamiento	-	24	12
wedding	boda	86	27	10
ceremony		30	-	-
vows		22	-	-
rings		18	-	-
white		10	-	-
bride		18	-	-
honeymoon		14	-	-
contract	contrato	35	20	22
license		15	-	-
commitment	compromiso	49	16	97
obligation	obligacion	-	11	6
institution	institucion	37	13	18
civil	civil	-	10	38

Main Components	US	MEX	COL
	Percentage of Total Score		
LOVE, SEX	23	21	18
COUPLE, HUSBAND, WIFE	14	15	14
WEDDING, VOWS, COMMITMENT	19	7	11
FAMILY, CHILDREN, HOME	14	20	17
DIVORCE, PROBLEMS	8	5	4
UNION, TOGETHERNESS	13	11	14
HAPPINESS, SECURITY	5	13	10
RELIGION, CHURCH	1	2	7
GOOD, FOREVER, LIFE	3	4	3
MISCELLANEOUS	0	2	0
Total Adjusted Scores	**1789**	**2107**	**2014**

		US	MEX	COL
GOOD, FOREVER, LIFE		54	73	61
important	importante	-	13	-
good	bueno	-	17	14
necessity	necesidad	-	29	17
forever		24	-	-
future	futuro	-	-	12
life	vida	30	14	18
MISCELLANEOUS		0	41	9
gain,benefit	logros	-	-	9
maturity	madurez	-	10	-
cause	causa	-	15	-
state	estado	-	16	-

Main Components and Responses		US	MEX	COL
FAMILY, CHILDREN, HOME		247	363	305
family	familia	78	93	51
parents	padres	16	13	19
children	ninos	83	6	16
kids		22	-	-
sons	hijos	-	156	147
baby		13	-	-
home	hogar	13	49	50
house	casa	22	46	22
DIVORCE, PROBLEMS		135	92	79
problem	problema	15	32	16
fights	peleas	-	-	14
laws	leyes	-	13	-
divorce	divorcio	109	20	12
counselor		11	-	-
help	ayuda	-	27	37
UNION, TOGETHERNESS		228	203	264
union	union	45	158	226
unite		13	-	-
unity	unidad	21	15	11
together	junto	85	-	10
bond		24	-	-
ties	vinculo	-	-	17
joining		14	-	-
live togeter	convivencia	20	17	-
equality	igualdad	6	13	-
HAPPINESS, SECURITY		98	247	192
happiness	felicidad	63	91	82
harmony	armonia	-	12	-
joy, pleasure	alegria	-	22	6
well-being	bienestar	-	18	-
stability	estabilidad	-	15	-
fiesta	fiesta	-	16	13
security	seguridad	20	8	-
stable	estable	-	-	11
responsible	responsable	6	26	31
work	trabajo	9	15	11
money	dinero	-	16	13
realization	realizacion	-	8	25
RELIGION, CHURCH		25	36	122
God	dios	5	-	6
religion	religion	-	13	18
church	iglesia	20	23	23
catholic	catolico	-	-	48
sacrament	sacramento	-	-	27

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DIVORCE/DIVORCIO

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
MARRIAGE, HUSBAND, WIFE	19	10	15
LAWS, COURTS	15	10	9
FAMILY, CHILDREN	14	12	6
PAIN, SADNESS, HURT	12	8	6
BAD, WRONG	4	4	3
SEPARATION, BREAK	18	15	32
MARITAL PROBLEMS	13	23	16
GOOD, NECESSARY	3	15	6
RELIGION, CHURCH	1	0	3
MISCELLANEOUS	1	4	3
Total Adjusted Scores	1787	1681	1475

Main Components and Responses		US	MEX	COL
MARRIAGE, HUSBAND, WIFE		**343**	**147**	**195**
marriage	matrimonio	222	43	105
spouses	esposos	-	-	31
couple	pareja	17	21	10
husband		47	7	-
wife	esposa	50	9	-
man	hombre	7	35	24
woman	mujer	-	32	25
LAWS, COURTS		**262**	**140**	**125**
law	ley	8	26	11
legal	legal	19	6	11
court	tribunal	91	-	8
lawyer	abogado	38	17	6
contract	contrato	-	-	14
agreement	acuerdo	-	10	7
civil	civil	-	-	29
tribunal	juzgado	-	20	-
judge	juez	-	20	13
justice	justicia	-	-	8
settlement		14	-	-
alimony		51	-	-
money	dinero	29	41	18
property		12	-	-
FAMILY, CHILDREN		**245**	**174**	**85**
family	familia	37	24	9
parents	padres	62	10	15
father	padre	11	9	-
mother	madre	11	8	-
sons & daugh.	hijos	-	114	61
children	ninos	99	9	-
kids		25	-	-
PAIN, SADNESS, HURT		**216**	**114**	**84**
pain	dolor	44	10	17
sad,ness	tristeza	51	14	-
scary		13	-	-
solitude	soledad	-	22	-
suffering	sufrimiento	-	15	9
unhappiness	infelicidad	24	-	13
hurt		27	-	-
sorrow		17	-	9
alone		12	-	-
failure	fracaso	18	31	-
emotional		10	-	-
frustration	frustacion	-	14	11
insecurity	inseguridad	-	8	13
fatigue	cansancio	-	-	12

MISCELLANEOUS		**23**	**52**	**46**
situation	situacion	-	11	-
economy	economia	-	11	-
retirement	alejamiento	-	-	10
American		10	-	-
state	estado	-	16	12
increase		13	-	-
society	sociedad	-	6	14
persons	personas	-	8	10

Main Components and Responses		US	MEX	COL
BAD, WRONG		**78**	**62**	**43**
bad	malo	37	34	43
wrong		16	-	-
fraud	engano	-	18	-
no	no	-	10	-
mistake		14	-	-
cop-out		11	-	-
SEPARATION, BREAK		**327**	**221**	**423**
separation	separacion	135	97	290
break up	divorciarse	57	19	15
split up		74	-	-
disunion	desunion	-	83	40
rupture	ruptura	-	12	60
disintergrate	desintegr.	-	10	-
divide	dividir	-	-	18
end		21	-	-
leave		17	-	-
single		23	-	-
MARITAL PROBLEMS		**230**	**340**	**218**
problems	problemas	18	120	59
hatred	odio	39	7	9
immaturity	inmadurez	-	11	-
disputes	pleitos	-	20	-
unfaithful	infidelidad	-	-	13
disinterest	desinterest	-	10	-
why		15	-	-
cause	causa	-	13	-
adultery	adulterio	22	22	-
cheated		19	-	-
lack of love	desamor	6	31	65
fight,ing	pelear	22	5	29
disagreement	desacuerdo	11	16	10
instability	inestabil.	-	-	12
misunderstan.		12	-	-
incomprehens.	incomprens.	66	85	
enemy	enemiga	-	-	10
wickedness	maldad	-	-	11
GOOD, NECESSARY		**49**	**212**	**82**
good	bueno	11	31	11
necessity	necesidad	-	102	21
happiness	felicidad	-	14	12
freedom		14	-	-
liberty	libertad	-	32	8
love	amor	24	12	13
interest	interès	-	21	-
welfare	bienestar	-	-	17
RELIGION, CHURCH		**14**	**0**	**40**
religion	religion	-	-	10
catholic		14	-	-
church	iglesia	-	-	30

RELIGION/RELIGION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
PROTESTANT, JEW	30	12	17
CHURCH, BIBLE	14	11	9
PRAY, WORSHIP	5	4	2
ATHEIST, HYPOCRITE	4	2	2
BELIEFS, FAITH	19	25	26
GOD, JESUS	17	13	17
LOVE, HOPE	4	16	9
MAN, SOCIETY	3	9	7
PRIEST, PREACHER	3	4	7
MISCELLANEOUS	1	5	2
Total Adjusted Scores	1803	1500	1817

Main Components and Responses		US	MEX	COL
PROTESTANT, JEW		534	150	287
Jew	Judio	121	8	-
Christian	Cristiano	92	-	87
Catholic	Catolica	180	103	125
Protestant	Protestant	56	27	50
Methodist		15	-	-
Baptist		63	-	-
orthodox		10	-	-
Islam		16	-	-
Muslim		11	-	-
Hindu		13	-	-
cult	culto	-	12	25
CHURCH, BIBLE		252	145	156
church	iglesia	174	119	118
institution		15	-	-
bible	biblia	52	16	18
cross	cruz	11	-	9
saint	santos	-	10	11
PRAY, WORSHIP		85	51	40
pray to	rezar	14	22	7
prayer		15	-	-
adoration	adoracion	-	16	7
oration	oracion	-	13	7
worship		23	-	-
mass	misa	10	-	19
sunday school		23	-	-
ATHEIST, HYPOCRITE		72	27	27
hypocrisy	hipocrecia	-	10	-
atheists	ateos	30	-	10
hypocrite		14	-	-
bad	mala	16	17	-
crutch		12	-	-
alienation	alienacion	-	-	17
PRIEST, PREACHER		56	54	117
Pope,Father	Papa	-	22	-
nuns	monjas	3	-	33
priest	sacerdote	34	19	67
preacher		19	-	-
father	padre	-	13	17

MISCELLANEOUS		23	59	40
sky	cielo	-	-	13
street	camino	-	11	-
mental trans.	enajenar	-	14	-
power	poder	-	15	-
profit	lucro	-	5	-
life	vida	7	9	15
material	materia	-	-	12
money	dinero	16	5	-

Main Components and Responses		US	MEX	COL
BELIEFS, FAITH		348	322	431
belief	creencia	106	80	124
believe	creer	-	18	20
believers	creyentes	-	-	15
ideal	ideal	-	11	-
ideology	ideologia	-	31	-
principle		10		
morality		26	-	-
spiritual	espiritual	-	18	-
thought	pensamiento	-	13	9
fanaticism	fanatismo	-	16	-
moral	moral	-	30	5
creed	credo	5	-	12
dogma	dogma	9	7	15
structured		23	-	-
philosophy	filosofia	13	8	-
myth	mito	-	-	19
faith	fe	115	90	174
religious	religioso	12	-	12
heaven		11	-	-
virgin	virgen	-	-	10
resurrection	resureccion	-	-	10
sin	pecado	18	-	6
GOD, JESUS		314	169	289
God	dios	234	165	225
Jesus	Jesus	49	-	22
Jehova	Jehova	-	-	10
Buddha	Buda	31	4	15
Mohammedan	Mahometano	-	-	17
LOVE, HOPE		67	212	154
kindness	bondad	-	13	-
necessary	necesaria	-	49	18
love	amor	12	22	55
understand	comprension	-	6	18
help	ayuda	11	22	20
hope	esperanza	14	25	13
peace	paz	15	9	14
union	union	-	15	16
good	buena	15	51	-
MAN, SOCIETY		52	135	111
persons	personas	-	12	-
population	poblacion	-	11	9
culture	cultura	-	18	5
countries	paises	-	10	-
man	hombre	-	6	26
human	humana	-	-	10
people	gente	15	20	6
individual		14	-	-
personal	personal	11	-	10
family	familia	12	21	-
neighbor	projimo	-	-	12
community	comunidad	-	6	21
society	sociedad	-	11	12

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Main Components and Responses		US	MEX	COL
RELIGION, CHURCH		414	263	242
religion	religion	182	101	83
church	iglesia	70	72	77
worship		20	-	-
pray,er	rezo	26	7	-
Bible	Biblia	50	20	18
Christian	Cristiano	19	9	-
Catholic,ism	Catolica,sim	29	25	25
priest	sacerdote	-	16	13
pope	papa	8	6	16
mass	misa	-	7	10
Mary		10	-	-
JESUS, CHRIST		165	14	67
Jesus, Christ	Jesus,crito	108	8	25
Christ	Cristo	30	-	30
Son	hijo	-	-	12
Savior	Salvador	27	6	-
DIETY, SPIRIT		99	44	48
deity		11	-	-
divinity	divinidad	-	8	25
lord		31	-	-
Allah		13	-	-
spirit	espiritu	39	14	14
light	luz	5	10	9
image	imagen	-	12	-
HEAVEN, ANGELS		102	56	53
heaven, sky	cielo	85	38	24
angel,s		13	-	-
saint,s	santo,s	4	18	29
GOOD, HELP, KIND		131	275	334
good	bueno	40	42	43
help,s,er	ayuda	11	64	55
understanding	comprensio	3	16	25
cares,ing		18	-	-
protection,or	proteccion	11	10	-
forgive,s,ing	perdona	15	-	4
kind,ness	bondad,oso	-	37	22
fair, just	justo	-	9	34
justice	justicia	7	6	15
mercy,ful	misericord	-	-	12
liberty, f	libertad	-	8	17
friend,ship	amigo,stad	-	12	53
true,truth	verdad,ero	12	18	17
beauty,ful	bello,eza	-	10	12
necessary,ity	necesario	-	25	6
peace	paz	14	18	19

GOD/DIOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
RELIGION, CHURCH	25	17	14
JESUS, CHRIST	10	1	4
DIETY, SPIRIT	6	3	3
HEAVEN, ANGELS	6	4	3
GOOD, HELP, KIND	8	18	19
FATHER, CREATOR, LIFE	9	13	18
POWERFUL, SUPERIOR	11	11	13
LOVE, RESPECT	8	9	11
FAITH, BELIEF	8	17	11
ONE, ALL	3	3	3
MISCELLANEOUS	5	5	1
Total Adjusted Scores	**1627**	**1776**	**1887**

Main Components and Responses		US	MEX	COL
FATHER, CREATOR, LIFE		145	199	305
father	padre	47	19	58
creator,tion	creador	55	77	79
being		15	-	-
be, to	ser	-	9	75
exist	existe	-	-	10
life	vida	11	20	19
man,men	hombre,s	17	44	55
universe,al	universo,al	-	17	9
earth, land	tierra	-	13	-
POWERFUL, SUPERIOR		182	165	217
power,ful	poder,oso	32	53	50
strength,	fuerza	-	-	12
almighty	todopodero	35	10	8
supreme	supremo	20	12	39
superior,ity	superior,id.	-	-	44
omnipotent	omnipotent	19	40	15
all powerful		13	-	-
force		13	-	-
ruler		21	-	-
great,ness	grande,za	6	38	23
very great	maximo	-	-	15
all knowing		18	-	-
wise	sabio	5	-	11
attribution	atribucion	-	12	-
LOVE, RESPECT		131	133	185
love	amor	115	94	149
trust	confianza	16	12	12
respect	respeto	-	14	24
adored,ation	adorado,cion	-	13	-
FAITH, BELIEF		127	269	190
faith	fe	76	125	136
belief,s	creencia	34	76	22
believe	creer	12	37	19
hope	esperanza	5	31	13
ONE, ALL		43	53	57
one	uno	22	-	18
all	todo	6	36	24
unique	unico	-	17	15
everywhere		15	-	-
MISCELLANEOUS		88	73	18
unknown	desconocid	10	9	10
myth	mito	9	13	-
where		12	-	-
invisible	invisible	-	13	8
fear	temor	9	13	-
death	muerte	8	10	-
insecurity	inseguridad	-	11	-
devil	diablo	15	4	-
dog		13	-	-
damn		12	-	-

MORALITY/MORALIDAD

Main Components and Responses		US	MEX	COL
RELIGION, BELIEF		242	128	185
religion	religion	94	55	32
belief	creencia	39	17	10
faith	fe	-	7	30
concept		15	-	-
philosophy	filosofia	17	7	10
dogma	dogma	-	11	-
church	iglesia	50	15	32
bible		11	-	-
spirit	espiritu	-	16	28
God	dios	16	-	23
Christ	Cristo	-	-	20
ISSUES, SEX		224	31	48
sex	sexo	96	13	13
sexual		18	-	-
issues		11	-	-
marriage	matrimonio	10	6	-
drugs		24	-	-
death	muerte	24	12	6
life	vida	21	-	6
nature	naturaleza	-	-	13
present	presente	-	-	10
new		20	-	-
SOCIETY, PEOPLE		206	362	186
society	sociedad	52	111	35
social	social	18	37	7
public	publica	-	-	12
culture	cultura	-	15	-
custom	costumbre	-	21	-
politics	politica	-	12	-
human	humano	15	9	22
people	gente	14	13	-
person	persona	-	27	60
man	hombre	-	18	22
friends	amigos	-	24	8
personal	personal	14	12	-
individual		49	-	-
I	yo	-	-	20
self		14	-	-
family	familia	-	43	-
parents	padres	20	20	-
mortal		10	-	-
BAD, IMMORAL		112	34	52
prejudices	prejuicios	-	10	-
lack of	falta	7	-	13
taboo	tabu	-	14	-
trampled	pisoteada	-	10	-
bad	mala	12	-	15
immoral	inmoral	33	-	24
sin		36	-	-
guilt		14	-	-
low		10	-	-

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
RELIGION, BELIEF	18	11	15
ISSUES, SEX	16	3	4
SOCIETY, PEOPLE	15	30	15
BAD, IMMORAL	8	3	4
CONSCIENCE, DECISION	4	4	4
RULES, LAWS, NORMS	8	12	4
VALUES, ETHICS	13	5	15
MODESTY, RESPECT	4	10	17
GOOD, RIGHT, CORRECT	11	12	12
EDUCATION	0	7	5
BEHAVIOR	1	3	6
MISCELLANEOUS	2	1	1
Total Adjusted Scores	**1336**	**1387**	**1401**

BEHAVIOR		9	40	74
behavior	comportam.	9	21	41
action	actuacion	-	12	11
habits	costumbres	-	7	22

MISCELLANEOUS		25	11	12
high		12	-	-
relative		13	-	-
interior	interior	-	-	12
subjective	subjetiva	-	11	-

Main Components and Responses		US	MEX	COL
CONSCIENCE, DECISION		61	49	52
conscience	conciencia	50	33	38
feeling	sentimiento	-	16	14
decisions		11	-	-
RULES, LAWS, NORMS		104	143	55
standards		20	-	-
norms	normas	-	36	12
principles	principios	-	5	20
judgment		30	-	-
rules	reglas	23	22	7
imposition	imposicion	-	11	5
state	estado	-	16	-
law	ley	31	43	11
strict	estricta	-	10	-
VALUES, ETHICS		171	63	187
value,s	valor,es	55	35	49
ethics	etica	52	18	74
moral	moral	51	10	64
opinion		13	-	-
MODESTY, RESPECT		56	117	212
modesty	honestidad	-	-	51
respect	respeto	7	40	61
trust	confianza	8	12	-
honesty	honradez	15	22	11
responsible	responsable	-	-	28
maturity	madurez	-	12	-
decency	decencia	9	6	11
love	amor	17	-	15
comprehend.	comprensib.	-	-	10
help	ayudar	-	12	13
kindness	bondad	-	13	12
GOOD, RIGHT, CORRECT		153	145	149
positive	positiva	-	10	-
good,ness	bueno	70	92	49
fair	justa	-	10	7
changes	cambios	19	-	7
right		64	-	-
correct	correcta	-	-	29
rectitude	rectitud	-	7	25
necessity	necesidad	-	26	22
security	seguridad	-	-	10
EDUCATION		0	83	62
school	escuela	-	23	-
teaching	ensenanza	-	5	19
education	educacion	-	31	14
thought	pensamiento	-	8	19
tradition	tradicion	-	16	10

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GUILT/CULPA

Main Components and Responses		US	MEX	COL
FEAR, ANXIETY		71	95	35
fear	miedo	31	39	15
anxiety		24	-	-
horror	horror	-	-	14
anguish	angustia	-	17	-
uneasiness	intranquil	-	16	6
insecure	inseguro	-	23	-
worry		16	-	-
PROBLEMS, CRIME, LIE		136	111	112
crime	crimen	41	-	53
theft	robo	17	-	7
war	guerra	-	-	10
lie	mentira	37	18	4
cheating		14	-	-
murder,er	asesino	12	10	-
assassinate	asesinar	-	-	18
fraud	engano	-	18	-
problems	problemas	-	34	-
sex		15	-	-
act,ion	acto	-	18	20
illness	enfermedad	-	13	-
CONSCIENCE, COMPLEX		320	152	154
complex	complejo	49	-	22
concience	conciencia	119	31	71
state	estado	-	13	-
emotion	emocion	23	10	-
feeling	sentimiento	129	98	61
WRONG, BAD		206	152	111
wrong		114	-	-
bad,evil	mala	60	77	29
wickedness	maldad	-	18	16
destruction		17	-	-
mistake	error	5	39	36
negative	negativo	-	11	-
no	no	-	-	19
grave	grave	-	-	11
hate	odio	10	7	-
SHAME, SORROW, PAIN		285	115	138
shame	verguenza	79	18	16
remorse	remordimie	10	10	47
sorrow	tristeza	32	16	20
sadness	tristeza	16	-	6
sufferance	sufrimiento	-	10	-
depresson		14	-	-
ashamed		15	-	-
pain	dolor	19	7	19
hurt		34	-	-
harm	dano	8	10	12
guilt trip	culpable	34	14	-
rejection	rechazo	-	10	18
immaturity	inmadurez	-	10	-
annoyance	molestia	-	10	-
anger		11	-	-
embarrassment		13	-	-

PERCEPTIONS AND EVALUATIONS

	Percentage of Total Score		
Main Components	US	MEX	COL
FEAR, ANXIETY	5	11	3
PROBLEMS, CRIME, LIE	9	13	10
CONSCIENCE, COMPLEX	22	17	14
WRONG, BAD	14	17	10
SHAME, SORROW, PAIN	19	13	12
RELIGION, SIN, MORALITY	11	6	10
BLAME, FAULT	0	8	6
PEOPLE, SOCIETY, I	4	8	13
COURT, LAW, JAIL	10	4	13
INNOCENCE	3	0	6
MISCELLANEOUS	2	3	3
Total Adjusted Scores	**1417**	**1021**	**1221**

Main Components and Responses		US	MEX	COL
RELIGION, SIN, MORALITY		169	51	106
confession	confesion	21	-	12
religion	religion	12	11	4
repent	arrepentir	-	18	23
Catholics		11	-	-
moral,ity	moral,idad	21	13	9
sin	pecado	77	9	58
Jewish		12	-	-
church		15	-	-
BLAME, FAULT		6	70	69
attributed	atribuida	-	11	-
responsible	responsable	-	29	24
blame	culpar	6	-	17
cause	causa	-	9	18
acknowledge	reconocer	-	21	10
PEOPLE, SOCIETY, I		59	72	140
parents	padres	28	-	4
personal	personal	-	16	8
persons	personas	7	15	9
my, mine	mia	-	12	25
society	socieda	6	11	5
I	yo	-	8	39
yours	suya	-	-	41
man	hombre	-	10	9
mother		18	-	-
COURT, LAW, JAIL		144	39	139
court		28	-	-
jury		12	-	-
judge	juez	11	-	38
justice	justicia	-	-	26
law	ley	13	-	18
facts	hechos	-	10	-
trial		10	-	-
rights	derechos	-	-	11
defense		11	-	-
defendant	acusado	-	-	13
jail	prision	18	12	33
prisoner		14	-	-
punish		27	-	-
reproof	represion	-	17	-
INNOCENCE		48	0	68
lack of	falta	-	-	43
innocence	inocencia	48	-	25
MISCELLANEOUS		27	31	38
incapable	incapaz	-	10	-
desire	deseo	-	-	10
one, a	una	-	-	10
injustice	injusticia	-	-	12
jealous		14	-	-
unfair	injusta	13	9	-
help	ayuda	-	12	6

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Main Components and Responses		US	MEX	COL
MIND, FEELINGS		438	225	361
mind	mente	97	21	55
head	cabeza	16	-	10
brain	cerebro	13	10	11
mental	mental	-	10	12
rational	racional	-	-	12
reasoning	razonamien.	-	29	42
think	pensar	49	24	64
thought	pensamiento	34	23	-
intelligence	inteligencia	-	15	14
reflection	reflexion	-	41	17
study	estudio	-	12	10
subconscious	subconcien.	24	-	8
memory	memoria	-	16	-
unconscious	inconscien.	28	-	9
superego		35	-	-
I.D.		17	-	-
inner	interna	42	24	48
within	dentro	-	-	16
hidden		11	-	-
emotions		12	-	-
feeling	sentimiento	60	-	22
heart	corazon	-	-	11
GUILT, WORRY		248	9	92
guilt,y	culpable	201	-	32
remorse	remordim.	-	9	39
uneasiness	intranquil.	-	-	10
disturbance	turbadora	-	-	11
worry		19	-	-
bothered		28	-	-
BAD, WRONG		117	37	32
bad,evil	mala	57	15	26
wrong		18	-	-
sin	pecado	15	-	6
dirty	sucia	-	10	-
problems	problemas	-	12	-
steal		11	-	-
none		16	-	-
GUIDE, HELP		113	94	44
guide,ance	guia	48	9	7
meditate	reflexionar	-	10	-
advisor	consejera	-	-	10
teachings	ensenanzas	-	-	5
learn	aprender	-	11	-
regulator		19	-	-
help	ayuda	-	36	18
controls		13	-	-
voice		12	-	-
Jiminy Crick.		11	-	-
parents		10	-	-
development	desarrollo	-	18	4
change	cambio	-	10	-

CONSCIENCE/CONCIENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
MIND, FEELINGS	29	20	28
GUILT, WORRY	16	1	7
BAD, WRONG	8	3	2
GUIDE, HELP	7	8	3
AWARE, KNOWING, REAL	6	27	11
MORALITY, RESPONSIBILITY	9	3	10
SELF, PERSON	7	10	11
GOOD, CLEAN, CLEAR	8	17	10
RELIGION, GOD	4	3	7
LOVE, FAITH, TRUTH	5	4	10
MISCELLANEOUS	1	5	2
Total Adjusted Scores	**1531**	**1306**	**1429**

LOVE, FAITH, TRUTH		73	44	128
love	amor	17	7	17
life	vida	9	21	10
honesty	honestidad	11	6	-
faith	fe	-	-	23
truth	verdad	10	10	7
justice	justicia	-	-	14
security	seguridad	-	-	31
right		26	-	-
liberty	libertad	-	-	26
MISCELLANEOUS		21	61	22
school	escuela	-	15	-
health	salud	-	-	10
place	lugar	-	10	-
instance	instancia	-	12	-
objective	objetiva	-	-	12
Freud	Freud	11	14	-
science		10	-	-
politics	politica	-	10	-

Main Components and Responses		US	MEX	COL
AWARE, KNOWING, REAL		93	305	143
be, to be	ser	-	-	33
aware		36	-	-
real,ity	real,idad	-	54	20
awake	despierto	-	11	-
alert	alerta	-	12	-
conscious	consciente	14	-	5
state of	estado	-	15	-
live	vivir	-	19	6
know to	saber	13	96	50
knowledge	conocimien.	12	29	-
understand	comprender	18	69	29
MORALITY, RESPONSIBILITY		138	31	124
moral	moral	114	8	41
ethics	etica	16	-	13
action	actuacion	-	8	21
maturity	madurez	-	15	-
responsible	responsable	8	-	39
have to	tener	-	-	10
SELF, PERSON		112	108	141
ego		33	-	-
self		41	-	-
I	yo	-	19	37
my, mine	mia	7	6	15
human	humano	-	-	19
humanity	humanidad	-	13	-
man	hombre	-	17	23
person	persona	22	15	19
social	social	9	29	18
population	pueblo	-	9	10
GOOD, CLEAN, CLEAR		122	189	126
good	buena	69	61	48
necessary	necesario	-	28	14
important	importante	13	20	-
clean	limpia	17	27	14
clear		19	-	-
innocence	inocencia	-	-	12
tranquility	tranquilid.	-	14	38
peace	traquildad	4	39	-
RELIGION, GOD		56	33	86
belief		19	-	7
vigil	vigilia	-	10	-
soul	alma	14	11	34
God	dios	11	12	35
spirit	espiritu	12	-	10

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SHAME/VERGUENZA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
EMBARRASSMENT, SHY, BLUSH	21	22	16
BAD, WRONG, DISHONEST	26	12	13
GUILT, FAULT	18	8	9
RELIGION, MORALITY	10	8	8
SORROW, SADNESS, REGRET	12	20	33
FEAR, ANGUISH	6	7	6
PROBLEMS, CRIME, POVERTY	5	6	7
PEOPLE	3	9	4
MISCELLANEOUS	0	8	2
Total Adjusted scores	1332	1176	1057

Main Components and Responses		US	MEX	COL
EMBARRASSMENT, SHY, BLUSH		**279**	**228**	**157**
embarrassment		148	-	11
humiliation	humillac.	-	12	8
shyness	timidez	-	33	30
modesty	pudor	-	26	15
feel	sentir	36	67	27
discomfort	incomodida	-	10	-
ashamed		19	-	-
blush	rubor	16	30	18
red	rojo	-	26	38
nude, naked	desnudez	24	8	-
hide		36	16	10
BAD, WRONG, DISHONEST		**340**	**122**	**128**
bad, evil	malo	98	89	55
wrong		80	-	-
wickedness	maldad	-	-	16
awful		30	-	-
bad deal		12	-	-
disgrace		24	-	-
shameful		12	-	-
immorality	inmoralidad	-	12	5
disgust		20	-	-
dishonest		23	-	-
disrespect		13	-	-
immodest	deshonesto	-	-	19
lie	mentira	8	10	10
malaise	malestar	-	11	-
stupidity	estupidez	6	-	11
foolishness	tonteria	-	-	12
punishment		14	-	-
GUILT, FAULT		**244**	**79**	**84**
guilt, trip		233	48	-
fault, blame	culpa	-	-	65
mistake	error	11	8	19
reproof	represion	-	11	-
imposed	impuesta	-	12	-
RELIGION, MORALITY		**133**	**77**	**81**
values	valores	5	11	11
religious		15	-	-
church		13	-	-
sin	pecado	38	-	30
moral	moral	19	24	-
good	bueno	-	11	-
morality	moralidad	-	10	22
pride	orgullo	16	15	-
conscience	conciencia	27	6	18

Main Components and Responses		US	MEX	COL
SORROW, SADNESS, REGRET		**164**	**207**	**320**
sorry, sorrow	pena	51	139	276
cry, ing	llanto	8	18	-
emotional		23	-	-
sadness	tristeza	6	19	12
remorse	remordimie.	14	13	-
regret		29	-	-
repentence	arrepentim.	-	18	22
pardon	perdon	-	-	10
pity		22	-	-
poor thing		11	-	-
FEAR, ANGUISH		**76**	**74**	**60**
fear	miedo	24	34	26
afraid		14	-	-
insecurity	inseguridad	-	26	-
doubt		11	-	-
anguish	angustia	-	9	17
painful	penoso	-	5	17
hurt		27	-	-
PROBLEMS, CRIME, POVERTY		**60**	**64**	**66**
problems	problemas	9	34	15
crime		19	-	-
rob, steal	robar	-	20	-
theft	robo	-	10	12
thief	ladron	-	-	10
poverty	pobreza	11	-	15
sex		21	-	-
pregnancy	embarazo	-	-	14
PEOPLE		**36**	**88**	**43**
people	gente	-	28	19
personal	personal	-	11	-
society	sociedad	-	26	-
friends	amigos	5	12	-
government	gobierno	-	4	-
on you		27	-	-
I	yo	-	7	14
mother	madre	4	-	10
MISCELLANEOUS		**0**	**84**	**22**
power, can	poder	-	-	12
occasional	ocasional	-	12	-
bear	oso	-	-	10
necessary	necesaria	-	10	-
form	forma	-	28	-
education	educacion	-	12	-
open mind	inhibicion	-	10	-
much	much.	-	12	-

Main Components and Responses		US	MEX	COL
SCHOOL, COLLEGE		673	193	380
school,s	escuela	252	128	68
school,privat	colegio	-	-	130
college		206	-	-
university	universida	19	10	104
institution		14	-	-
Maryland		11	-	-
board		13	-	-
primary	primaria	4	12	19
elementary		13	-	-
secondary	secundaria	18	8	15
high school		26	-	-
building		11	-	-
media, hall	media	-	14	-
formal	formal	-	-	34
basic	basica	-	21	-
degree		49	-	-
graduate		14	-	-
bachelor	bachiller	-	-	10
B.S.		12	-	-
diploma		11	-	-
LEARN, STUDY		393	240	322
learn,ing	aprender	168	58	119
learn	aprendizaj	-	23	-
preparation	preparacion	5	-	17
work	trabajo	26	16	14
training		13	-	-
study,ing	estudio,ar	33	30	103
effort	esfuerzo	-	5	11
student,s	alumno,s	14	48	16
book,s	libro,s	82	42	16
read,ing	leer	36	8	-
be, to	ser,estar	-	-	16
communication	comunicacion	-	-	10
notebooks	cuadernos	-	10	-
grades		16	-	-
GOOD, NECESSARY		190	216	127
good	buena	54	58	38
necessary	necesario	53	42	39
necessity	necesidad	-	13	-
needed		26	-	-
help,ful	ayuda	16	18	31
important	importante	35	15	9
useful	util	-	15	-
love	amor	6	-	10
excellent	excelente	-	23	-
positive	positivo	-	21	-
respect	respeto	-	11	-
KNOWLEDGE, INTELLIGENCE		224	80	148
know,ledge	conocer,mien	112	47	56
know, to	saber	-	4	35
experience	experiencia	21	-	5
smart		24	-	-
intelligence	inteligencia	40	-	22
thought	pensamient	5	-	10
will	voluntad	-	-	11
wisdom	sabiduria	22	13	9
conscience	conciencia	-	16	-

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EDUCATION/EDUCACION

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
SCHOOL, COLLEGE	35	12	23
LEARN, STUDY	20	15	20
GOOD, NECESSARY	10	14	8
KNOWLEDGE, INTELLIGENCE	12	5	9
JOB, FUTURE	5	3	5
MONEY, EXPENSIVE	2	1	1
TEACHERS, PROFESSORS	8	11	10
PROGRESS, DEVELOPMENT	5	13	9
EDUCATED, CULTURE(D)	0	5	5
PEOPLE, FAMILY	1	13	6
FIELDS OF STUDY	2	3	2
MISCELLANEOUS	1	5	2
Total Adjusted Scores	1935	1818	1807

MISCELLANEOUS		16	82	28
bad	mala	6	22	14
government	gobierno	-	15	-
country,ies	pais,es	-	12	6
equality	igualdad	-	10	-
hard		10	-	-
formation	formacion	-	12	-
real,ity	real,idad	-	11	8
FIELDS OF STUDY		38	50	41
moral	moral	-	4	20
science	ciencia	-	13	21
technical,ogy	tecnica	-	17	-
math		12		
sex,ual	sexual	14	16	-
health		12		

Main Components and Responses		US	MEX	COL
PROGRESS, DEVELOPMENT		89	205	149
progress	progreso	-	59	60
excell	superacion	-	58	27
achieve		13	-	-
acheivement	logro	4	4	19
development	desarrollo	12	40	19
improvement	mejoramiento	17	6	8
advance	avance	-	11	-
advances	adelantos	9	-	10
superior	superior	-	11	-
extension		12	-	-
freedom		10	-	-
power	poder	12	-	6
well-being	bienester	-	14	-
EDUCATED, CULTURE(D)		0	75	81
get an educ.	instruirse	-	-	18
socialize,tio	socializar,c	-	10	-
culture,d	cultura	-	65	52
behavior	comportami	-	-	11
JOB, FUTURE		92	41	76
job,s		36	-	-
career		16	-	-
profession	profeciona	-	10	-
life	vida	30	12	13
opportunity		10	-	-
future	futuro	-	5	48
security	seguridad	-	14	15
MONEY, EXPENSIVE		48	18	20
expensive		22	-	-
money	dinero	16	18	20
grants		10	-	-
TEACHERS, PROFESSORS		162	175	171
teacher,s	maestro,s	143	96	10
educator	educador	-	-	18
professor,s	profesor,es	13	14	74
teach,ing	ensenar,za	6	55	69
pedagogy	pedagogia	-	10	-
PEOPLE, FAMILY		10	206	100
people	gente	-	11	-
everybody,	todos	-	13	-
person,s	persona,s	-	9	23
social	social	-	21	8
society	sociedad	-	19	8
companions	companeros	-	10	8
friends,ship	amigos,amis.	10	9	19
family	familia	-	28	12
child,ren	nino,s	-	58	-
parents	padres	-	18	22
sons	hijos	-	10	-

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INTELLIGENCE/INTELIGENCIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
SMART, BRIGHT	23	7	11
I.Q., TEST	11	1	0
STUDY, SCHOOL, WORK	18	22	19
C.I.A., F.B.I.	6	0	0
STUPID, DUMB	3	2	1
KNOWLEDGE, UNDERSTANDING	13	14	17
PEOPLE, MAN	5	5	14
ABILITY, CAPACITY	7	13	10
HEAD, BRAIN, THINK	7	13	11
GOOD, DESIRABLE	4	11	9
DEVELOPMENT, PROGRESS	1	9	8
MISCELLANEOUS	0	2	0
Total Adjusted Scores	1688	1359	1608

Main Components and Responses		US	MEX	COL
SMART, BRIGHT		396	82	154
smart,s		252	-	-
bright		18	-	-
intelligence	intelligenc.	16	-	30
sagacity	sagacidad	-	12	-
shrewdness	astucia	-	14	-
genius	genio	22	-	14
gifted	talentoso	13	-	37
advanced	adelantado	-	11	-
brilliant		20	-	-
quick,rapid	rapido	-	-	9
clever		11	-	-
superiority	superiorid.	-	-	14
high	alta	-	-	12
excel	sobresalir	-	39	13
sensitive		11	-	-
astuteness	astucia	-	-	15
be,ing	ser	-	6	10
common sense		33	-	-
I.Q., TEST		190	11	6
I.Q.		125	-	-
test	prueba	36	11	6
quotient		19	-	-
measures		10	-	-
STUDY, SCHOOL, WORK		309	255	273
study	estudiar	12	53	120
books		27	-	-
read	leer	17	7	-
learn	apprender	71	21	-
grades		12	-	-
teacher	maestro	8	33	-
student		12	-	-
school	colegio	43	37	13
college		22	-	-
university	universidad	-	-	13
education	educacion	58	21	10
science	ciencia	-	28	15
scientist	cientifico	-	-	11
work	trabajo	18	25	16
profession	profesion	9	14	20
apprentice	aprendizaje	-	-	33
culture	cultura	-	16	22
C.I.A., F.B.I.		105	0	0
spies		24	-	-
F.B.I.		24	-	-
C.I.A.		57	-	-
STUPID, DUMB		56	24	21
stupid		29	-	-
dumb		20	-	-
little	poca	-	-	11
bad	mala	-	-	10
problems	problemas	7	24	-

Main Components and Responses		US	MEX	COL
KNOWLEDGE, UNDERSTANDING		222	167	249
know,ledge	conocer,sab.	126	111	121
understand	entender	19	23	64
wise,dom	sabio,duria	26	24	64
insight		12	-	-
experience	experiencia	16	9	-
life		12	-	-
maturity		11	-	-
PEOPLE, MAN		89	65	210
people		15	-	-
person	persona	-	-	24
man	hombre	8	30	62
everybody	todos	-	17	19
I	yo	-	8	43
me		27	-	-
myself		12	-	-
you, your	tu	-	-	13
parent		10	-	-
friend	amigo	6	-	16
woman	mujer	-	10	11
individual	individual	-	-	11
the, he	el	-	-	11
Einstein		11	-	-
ABILITY, CAPACITY		120	158	142
have	tener	-	-	11
ability	habilidad	38	43	10
capacity	capacidad	-	73	77
innate	innata	16	13	-
inherent		14	-	-
power	poder	16	18	27
quality	cualidad	-	11	17
potential		14	-	-
age		10	-	-
native		12	-	-
HEAD, BRAIN, THINK		122	155	167
mental	mental	-	11	-
brain	cerebro	71	11	18
reason	razonar	-	26	39
mind	mente	27	22	34
think	pensar	24	33	28
create	crear	-	27	6
tune in	captacion	-	13	-
faculty	facultad	-	12	25
internal	interna	-	-	17
GOOD, DESIRABLE		66	131	126
good	bien	28	40	53
great, big	grande	-	-	19
help,ful	ayudar	6	15	19
desirable	deseable	14	6	7
important	importante	-	17	-
valuable		11	-	-
necessary	necesario	7	53	17
love	amor	-	-	11

DEVELOPMENT, PROGRESS		13	108	114
development	desarrollo	-	19	29
progress	progreso	-	21	20
gains, benef.	logros	-	28	13
profit	aprovechar	-	-	31
success	exito	7	-	10
obtain	obtener	-	10	-
money	dinero	6	17	-
change	cambio	-	13	-
reach	alcanzar	-	-	11
MISCELLANEOUS		0	26	0
solution	solucion	-	16	-
equality	igualdad	-	10	-

KNOWLEDGE/CONOCIMIENTO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	 MEX	 COL
EDUCATION, LEARN, STUDY	24	19	19
UNDERSTAND, KNOW	6	14	20
INTELLIGENCE, WISDOM	27	8	10
BOOKS, READING	9	3	4
SCHOOL, COLLEGE	10	4	6
TEACH, PROFESSOR	3	5	4
GOOD, HELPFUL	9	11	9
PEOPLE, SOCIETY	2	4	9
SCIENCE, MATH	1	10	6
TRUTH, FACT	4	9	6
GROWTH, PROGRESS	1	11	4
MISCELLANEOUS	3	2	3
Total Adjusted Scores	1735	1651	1603

Main Components and Responses		US	MEX	COL
EDUCATION, LEARN, STUDY		425	279	289
education	educacion	173	56	13
study	estudio	31	77	12:
learn	aprendizaj	-	22	70
learn,ing,ed	aprender	161	42	-
investigate	investigar	-	9	13
effort	esfuerzo	-	17	8
work	trabajo	13	13	18
acquire,gain	adquirir,o	4	13	6
to see	ver	-	-	19
travel,to	viajar,es	-	14	-
experience	experienci	43	16	21
UNDERSTAND, KNOW		96	200	304
understand	entender	72	39	42
understanding	comprensivo	-	-	22
culture,d	cultura	-	44	33
know to	saber	-	81	166
know to	conocer	-	20	35
knowing		13	-	-
awareness		11	-	-
capacity	capacidad	-	16	6
INTELLIGENCE, WISDOM		472	108	150
intelligent	inteligent	136	43	54
smart		124	-	-
wise		21	-	-
wisdom	sabiduria	72	21	47
know how		34	-	-
common sense		12	-	-
sense		12	-	-
consciousness	conciencia	-	10	-
insight		12	-	-
think to	pensar	-	9	18
wonder		12	-	-
memory	memoria	-	10	-
mind	mente	10	6	-
reason	razon	-	9	14
brain,s		27	-	-
interior	interior	-	-	17
BOOKS, READING		160	42	63
books	libros	113	23	37
read,ing	leer,lectura	30	19	21
library	biblioteca	17	-	5
SCHOOL, COLLEGE		175	57	91
school	colegio,esc.	78	49	42
college		80	-	-
university	universida	6	8	49
degree		11	-	-

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GROWTH, PROGRESS		22	151	68
growth		10	-	-
development	desarrollo	-	32	13
advance	adelanto	-	21	9
advance	avance	-	19	-
progress	progreso	-	51	30
expanding		12	-	-
excell	superacion	-	28	-
overcome t	superar	-	-	16
MISCELLANEOUS		51	31	54
money	dinero	6	22	-
abstract,ion	abstracto	-	5	12
street		12	4	-
to name	menter	-	-	14
name	nombre	-	-	12
relate		10	-	-
igncrance		12	-	-
god	dios	11	-	16

Main Components and Responses		US	MEX	COL
TEACH, PROFESSOR		58	76	68
teach,ing	ensenar,nza	24	15	17
teacher,s	maestro,s	12	28	6
professor	profesor	10	-	16
profession	profesion	-	22	-
scholars		12	-	-
explanation	explicacio	-	11	-
inform,to	informar	-	-	12
techniques	tecnicas	-	-	17
GOOD, HELPFUL		163	157	136
good	bueno	43	42	26
important	importante	21	13	-
necessary	necesario	11	35	18
useful		17	-	-
help,ful	ayuda	12	10	52
security	seguridad	-	28	8
power		42	9	9
achievement	logro	-	20	11
successful		11	-	-
love	amor	6	-	12
PEOPLE, SOCIETY		34	59	133
people		14	-	-
person	persona	-	5	25
friends	amigos	-	10	11
I	yo	-	-	11
social	social	-	11	11
society	sociedad	-	11	-
man	hombre	-	-	26
life	vida	20	10	21
future	futuro	-	12	14
world	mundo	-	-	14
SCIENCE, MATH		12	148	90
science	ciencia	12	85	66
scientific	cientifico	-	32	-
math,ematics	matematica	-	10	10
health	salud	-	11	-
humanities	humanidade	-	-	14
history	historia	-	10	-
TRUTH, FACT		67	128	97
true	verdadero	-	28	17
truth		31	-	-
trust	confianza	-	15	-
belief	creencia	-	10	-
facts		10	-	-
real,ity	real,idad	-	29	-
complete	completo	-	14	4
empirical	empirico	-	11	-
concrete	concreto	-	11	-
philosophy	filosofia	-	-	44
general	general	-	10	7
ideas		10	-	-
common	comun	16	-	11
be to	ser	-	-	14

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TEACHER/MAESTRO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
SCHOOL, COLLEGE, CLASS	20	11	7
LEARNING, EDUCATION	17	14	7
KNOWLEDGE, UNDERSTANDING	13	22	13
STUDENT, PRINCIPAL	10	6	7
BOOKS, SUPPLIES	9	3	3
TEACHING, HELPING	9	23	26
PROFESSORS, INSTRUCTOR	14	7	16
FRIEND, PARENTS, MEN	6	10	14
BAD, PROBLEMS	1	2	4
MISCELLANEOUS	1	1	3
Total Adjusted Scores	1782	1786	1845

Main Components and Responses		US	MEX	COL
SCHOOL, COLLEGE, CLASS		362	173	114
school	escuela	198	119	78
hall	salon	-	27	
class,es	clase,s	49	21	6
college		40	-	-
university	universidad	17	6	26
high school		16	-	-
elementary		13	-	-
subject		10	-	-
mathematics	matematica	19	-	4
LEARNING, EDUCATION		304	211	124
learn	aprende	118	23	-
development	desarrollo	-	15	-
progress	progreso	-	13	-
education	educacion	80	60	88
study	estudio	-	32	-
exam	examen	-	16	6
tests		19	-	-
grade	calificacion	29	6	17
culture	cultura	-	11	-
experience	experiencia	20	12	4
lecture		22	-	-
homework	tareas	16	23	9
KNOWLEDGE, UNDERSTANDING		224	339	214
know	saber	3	23	28
knowledge	conocimiento	76	58	31
wisdom	sabiduria	22	47	15
intelligence	inteligencia	13	34	17
understand	entender	22	-	48
respect	respeto	17	14	17
patient		15	-	-
good	buenos	22	61	37
capable	capaz	-	26	-
fair, just	justo	-	13	3
efficient	eficiente	-	15	-
excellent	excelente	-	20	-
positive	positivo	-	12	-
useful	util	-	11	-
old	viejo	12	5	8
mind reader		12	-	-
love	amor	10	-	10
STUDENT, PRINCIPAL		177	89	123
student	estudiante	125	70	82
pupil		23	-	-
apprentice	aprendizaje	-	19	41
principal		11	-	-
pet		18	-	-

MISCELLANEOUS		18	23	56
life	vida	-	11	3
name	nombre	-	-	42
work	trabajo	3	12	11
job		15	-	-

Main Components and Responses		US	MEX	COL
BOOKS, SUPPLIES		162	48	57
blackboard	pizarron	13	19	14
notebook	cuaderno	-	10	-
notes	notas	6	-	22
books	libros	63	19	13
chalk	tiza	14	-	8
desk		14	-	-
ruler		13	-	-
apple		39	-	-
TEACHING, HELPING		162	356	431
teaching	ensenanza	49	213	197
direct	dirigir	-	-	10
guide, lead	guiar	29	41	63
formed	formado	-	10	-
help, ing	ayuda	34	57	128
helper		29	-	-
transmitter	transmisor	-	13	-
example	ejemplo	-	11	-
impart		10	-	-
explanation	explicacion	-	-	11
give	dar	11	-	11
prepared	preparado	-	11	11
PROFESSORS, INSTRUCTOR		253	112	263
instructor	instructor	88	-	29
professor	profesor	115	75	19
advisor	consejero	-	9	10
leader	lider	14	7	-
authority	autoridad	36	21	10
prophet	profeta	-	-	195
FRIEND, PARENTS, MEN		110	158	236
friend,ship	amigo,istad	16	74	109
father	padre	11	4	28
mother	madre	21	-	11
parents		11	-	-
woman,en	mujer,es	18	4	6
lady		13	-	-
man	hombre	8	18	24
persons	personas	-	34	44
companion	companero	-	24	14
me		12	-	-
BAD, PROBLEMS		10	36	59
bad, evil	malo,s	10	25	35
punishment	castigo	-	-	10
scolds	regana	-	-	14
problems	problemas	-	11	-

Main Components and Responses		US	MEX	COL
YOUNG		299	42	85
young	joven	237	42	37
youth	juventud	6	-	41
fresh,ness	lozania	11	-	-
innocence	inocencia	45	-	7
PEOPLE		336	60	151
child	nino	156	-	11
kid		50	-	-
teenager		49	-	-
boy		32	-	-
girls		12	-	-
me		18	-	-
I	yo	-	-	42
men	hombres	-	-	14
woman	mujer	-	14	13
brother	hermano	-	-	11
friend,ship	amigos,istad	-	46	47
groups		19	-	-
everybody	todos	-	-	13
AGE, STAGES		165	98	105
age	edad	71	9	33
stage	etapa	-	37	14
time	tiempo	6	16	-
beginning	principio	-	-	11
adolescence	adolecencia	39	26	-
puberty	pubertad	5	-	19
old	viejo	44	-	19
always	siempre	-	10	9
GROWTH, DEVELOPMENT		74	96	148
grow,th		33	-	-
development	desarrollo	10	20	-
change	cambio	-	17	46
maturity	madurez	10	5	-
gain,benefit	logros	-	-	14
wisdom	sabiduria	-	10	-
know	conocer	-	-	13
experience	experiencia	-	-	16
modernism	modernismo	-	-	10
progress	progreso	-	22	15
future	futuro	21	22	34
FUN, PLAY		136	96	82
fun	diversion	36	26	38
play	jugar	35	-	8
sports	deportes	13	17	11
camp		10	-	-
games		10	-	-
YMCA		20	-	-
experiment		12	-	-
fiestas	fiestas	-	43	19
fortress	fortaleza	-	10	6

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YOUTH/JUVENTUD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
YOUNG	19	4	6
PEOPLE	21	5	10
AGE, STAGES	10	8	7
GROWTH, DEVELOPMENT	5	8	10
FUN, PLAY	9	8	5
FREEDOM	4	0	3
JOBS, EDUCATION	9	9	4
LIFE, MOVEMENT	12	19	17
JOY, HAPPINESS	4	25	18
LOVE	2	7	8
PROBLEMS	3	4	7
MISCELLANEOUS	2	2	4
Total Adjusted Scores	**1574**	**1333**	**1643**

PROBLEMS		55	44	107
rebellious	rebelde	12	12	16
confused		14	-	-
fight	lucha	-	8	13
irresponsible	irresponsab.	-	-	12
troubled		10	-	-
problems	problemas	-	16	17
madness	locura	-	-	18
drug,s	droga,s	-	-	17
illusion	ilusion	-	-	14
immature	inmadurez	19	8	-
MISCELLANEOUS		24	28	57
necessity	necesidad	8	-	14
be,to be able	ser,poder	7	28	7
grandiose	grandiosa	-	-	14
America	America	9	-	11
smaller	menores	-	-	11

Main Components and Responses		US	MEX	COL
FREEDOM		65	0	41
liberty	libertad	-	-	41
freedom		29	-	-
carefree		36	-	-
SCHOOL, WORK, JOBS		138	103	59
school	colegio	44	6	10
studies	estudios	-	68	26
employment		13	-	-
unemployment		11	-	-
work	trabajo	5	19	11
jobs		16	-	-
help	ayuda	-	10	12
learning		24	-	-
teach		14	-	-
program		11	-	-
LIFE, MOVEMENT		185	225	259
live	vivir	-	26	12
strength	fuerza	42	22	24
discover	descubrir	-	-	10
life	vida	13	74	87
sleep,dream	suenos	-	11	-
dynamic	dinamica	-	-	23
vigor	vigor	8	12	29
energy	energia	-	-	11
health	salud	18	57	10
beauty	belleza	21	9	31
activity	actividad	15	-	11
energetic		28	-	-
vibrant		19	-	-
fullness	plenitud	-	14	11
fountain of		21	-	-
JOY, HAPPINESS		65	287	276
joy, pleasure	alegria	-	170	149
pleasure	placer	-	-	11
enjoy	disfrutar	5	27	17
hope,s	esperanza,s	8	10	15
happiness	felicidad	52	50	45
enthusiasm	entusiasmo	-	-	10
wonderful	maravillosa	-	-	12
excellent	excelente	-	14	-
good	bueno	-	16	17
LOVE		32	80	124
desire	desear	17	15	8
love	amor	15	42	84
engagement	noviazgo	-	-	11
sincerity	sinceridad	-	-	11
courtship	noviazgo	-	11	-
treasure	tesoro	-	12	-
emotions	emociones	-	-	10

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SCIENCE/CIENCIA

Main Components and Responses		US	MEX	COL
BIOLOGY, CHEMISTRY		**625**	**195**	**272**
chemistry	quimica	174	22	30
biology	biologia	129	14	26
mathematics	matematicas	42	25	18
medicine	medicina	45	29	43
health	salud	-	13	9
microbiology		17	-	-
physics	fisica	101	31	20
astronomy		29	-	-
zoology		24	-	-
engineering	ingenieria	24	-	7
geology		11	-	-
social	social	17	27	33
psychology	psicologia	-	16	8
economy	economia	-	-	25
politics	politica	-	-	13
art	arte	12	18	40

EXPERIMENT, RESEARCH		250	241	144
experiment	experimento	53	18	7
explore		27	-	-
research		46	-	-
discover	descubrir	23	44	15
test		16	-	-
lab,oratory	laboratorio	56	19	6
law,s	ley,es	-	44	-
theory	teoria	-	15	-
method	metodo	19	40	10
invention	invento	-	-	23
investigate	investigar	-	46	56
interest	interes	10	15	16
mystery	misterio	-	-	11

TECHNOLOGY, SPACE		236	92	62
technology	tecnologia	136	80	53
complex,ity	complejida	15	-	9
computer	computador	17	12	-
space		41	-	-
stars		10	-	-
moon		17	-	-

MAN, SOCIETY		109	119	154
man	hombre	-	11	16
doctor	medico	-	10	-
scientist	cientifico	27	42	35
Einstein	Einstein	16	5	-
life	vida	50	7	23
future	futuro	11	12	33
society	sociedad	-	-	12
culture	cultura	-	32	20
animal	animal	5	-	15

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
BIOLOGY, CHEMISTRY	35	13	17
EXPERIMENT, RESEARCH	14	16	9
TECHNOLOGY, SPACE	13	6	4
MAN, SOCIETY	6	8	10
KNOWLEDGE	5	14	14
STUDY, LEARN, TEACHER	9	9	16
ADVANCEMENT, PROGRESS	5	18	12
ENVIRONMENT, WORLD	2	1	6
GOOD, IMPORTANT	5	12	7
CAREER, PROFESSION	1	1	3
MISCELLANEOUS	4	3	2
Total Adjusted Scores	1772	1769	1738

MISCELLANEOUS		71	46	35
war	guerra	-	11	7
destruction	destruccion	-	10	-
arms	armas	-	13	-
hard		20	-	-
criticism	critica	-	12	-
fiction,sci.	ficcion	51	-	28

Main Components and Responses		US	MEX	COL
KNOWLEDGE		**95**	**212**	**217**
know	saber	-	45	43
knowledge	conocimien.	56	105	111
wisdom	sabiduria	-	42	32
intelligence	inteligencia	8	9	12
exact	exacta	-	11	-
precise		14	-	-
understand	entender	17	-	19

STUDY, LEARN, TEACHER		156	141	256
school	escuela	20	27	-
study	estudiar	74	50	144
education	educacion	12	18	43
learn	aprender	40	10	33
university	universidad	-	-	27
teacher	maestro	-	26	9
professor		10	-	-
diligent	aplicada	-	10	-

ADVANCEMENT, PROGRESS		93	278	196
advance	avance	24	100	62
development	desarrollo	15	91	40
progress	progreso	41	55	70
realize	realizar	-	-	15
modern		13	-	-
better	mejor	-	10	9
power, can	poder	-	22	-

ENVIRONMENT, WORLD		38	18	89
earth		12	-	-
nature	naturaleza	-	10	19
matter	materia	-	8	53
environment		13	-	-
world	mundo	13	-	17

GOOD, IMPORTANT		80	178	106
good	bueno	19	49	9
positive	positiva	-	14	6
important	importante	18	17	6
necessary	necesario	-	30	12
help,ful	ayuda	13	22	31
useful	util	-	10	8
comfort	comodidad	-	11	-
true	verdad	7	19	16
humane	humana	-	6	18
fair		23	-	-

CAREER, PROFESSION		19	18	49
work	trabajo	14	18	13
profession	profesion	-	-	13
career	carerra	5	-	12
specialize	especializar	-	-	11

Main Components and Responses		US	MEX	COL
CASH, DOLLARS		332	198	246
cash		63	-	-
dollar	dolar	-	9	14
green		100	-	-
silver	plata	8	-	153
currency		11	-	-
change	cambio	17	35	-
checks	cheques	19	-	8
coin	moneda	30	87	36
paper	papel	8	17	8
capital	capital	12	29	-
pennies		13	-	-
$15.00		10	-	-
gold	oro	14	7	17
amount	cantidad	-	-	10
finances		10	-	-
bills	billetes	17	14	-
RICH, POWERFUL		314	267	236
riches	rico,riquez	77	87	86
wealth		90	-	-
luxury,ies	lujo,s	9	38	6
lots		11	-	-
much	mucho	-	21	13
power,ful	poder	113	121	131
talks		14	-	-
BUY, SPEND		267	198	194
buy	comprar	43	52	-
spend	gastar	60	-	18
bank	banco	74	-	60
pay	pagar	34	9	2
payment	pago	5	12	-
purchases	compras	-	27	67
acquire	adquirir	-	30	-
expenses		14	-	-
expenditure	gasto	-	11	29
exchange	intercambio	27	42	18
consumer	consumidor	10	15	-
NEED, WANT		203	204	162
necessities	necesidades	137	68	-
necessary	necesario	-	68	58
important	importante	10	-	14
useful	util	-	15	7
want		24	-	-
ambition	ambicion	-	12	-
value	valor	-	13	23
good	bueno	23	16	25
help,ful	ayuda	9	12	35
JOB, WORK		151	63	85
job		76	-	-
work	trabajo	55	63	68
career		14	-	-
business	negocio	6	-	17

MONEY/DINERO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
CASH, DOLLARS	18	12	14
RICH, POWERFUL	17	16	14
BUY, SPEND	15	12	11
NEED, WANT	11	13	9
JOB, WORK	8	4	5
BAD, EVIL	5	1	2
PROBLEMS, POVERTY	4	5	4
FOOD, HOUSE, CLOTHES	8	15	13
HAPPY, SUCCESS, SECURITY	7	14	11
EARNINGS, INCOME	4	1	8
ECONOMY, INFLATION	2	5	5
MISCELLANEOUS	2	1	4
Total Adjusted Scores	**1824**	**1862**	**1890**

ECONOMY, INFLATION		30	86	84
economics	economia	12	42	33
development	desarrollo	-	11	8
inflation	inflacion	18	7	8
political	politico	-	-	18
capitalism	capitalismo	-	26	17
MISCELLANEOUS		29	21	67
middle	medio	-	21	13
easy	facil	-	-	18
taste	gusto	-	-	10
recourse	recurso	-	-	10
magazine		11	-	-
tickets	billetes	-	-	16
world		18	-	-

Main Components and Responses		US	MEX	COL
BAD, EVIL		89	14	27
bad	malo	11	-	15
avarice	avaricia	-	-	12
greed		38	-	-
evil		11	-	-
enemies	enemigos	-	14	-
corrupt		19	-	-
counterfeit		10	-	-
PROBLEMS, POVERTY		72	83	65
problems	problemas	12	25	19
poverty	pobreza	9	26	12
poor		29	-	-
lost	perdido	-	-	11
lack of	falta	11	-	10
scarce	escaso	-	14	9
few, little	poco	-	18	4
none		11	-	-
FOOD, HOUSE, CLOTHES		139	247	218
food	comida	26	46	20
house	casa	15	30	45
travel	viajar	17	31	17
car	carro	35	10	60
dress	vestido	-	16	-
clothes	ropa	16	54	21
college		11	-	-
health	salud	-	11	18
study	estudio	-	6	15
material	material	12	8	14
gifts	regalos	3	11	-
jewels	joyas	-	14	-
friends	amigos	4	12	6
HAPPY, SUCCESS, SECURITY		125	224	196
success	exito	27	11	-
security	seguridad	27	22	-
stability	estabilidad	-	11	-
satisfaction	satisfaccio	-	34	18
well-being	bienestar	-	19	25
happiness	felicidad	17	35	12
pleasure	placer	6	-	24
joy, mirth	alegria	-	11	11
fun,diversion	diversion	17	10	23
comfort	comodidad	-	36	24
progress	progreso	-	17	-
prestige	prestigio	-	-	14
freedom		14	-	-
liberty	libertad	-	-	11
love	amor	-	6	27
life	vida	17	12	7
EARNINGS, INCOME		73	14	140
salary	sueldo	-	-	33
income		15	-	-
paycheck		12	-	-
earn		17	-	-
gain, win	ganar	-	-	83
save	ahorrar	29	14	12
profits, rev.	ingresos	-	-	12

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Main Components and Responses		US	MEX	COL
RECESSION, DEPRESSION		370	10	29
recession		123	-	-
depression		69	-	-
inflation	inflacion	146	10	29
high		16	-	-
tight		16	-	-
SUPPLY, DEMAND, EXCHANGE		209	53	107
economics		29	-	-
supply		24	-	-
demand		15	-	-
distribution	distribucion	-	6	13
G.N.P.		16	-	-
graphs		10	-	-
invest	invertir	-	-	19
stock market		21	-	-
Wall Street		19	-	-
exchange		10	-	-
state/ofunion		15	-	-
expenditure	gasto	-	19	13
import,ation	importacion	16	-	14
export,ation	exportacion	17	5	11
mixed	mixta	-	23	-
gain	ganacia	-	-	25
balance		17	-	-
related	relaciones	-	-	12
BAD, POOR, FAILING		224	122	46
bad	mala	46	38	19
poor		47	-	-
poverty	pobreza	6	34	10
problem	problema	19	10	11
trouble		10	-	-
failing		13	-	-
falling		10	-	-
downhill		14	-	-
disaster		11	-	-
crisis	crisis	-	32	-
unemployment	desempleo	18	8	-
energy shor.	insuficienci	13	-	6
oil		17	-	-
BUSINESS, JOBS, PRODUCTION		97	55	88
business		43	-	-
merchant	negociante	-	-	14
jobs		25	-	-
employment	empleo	10	9	8
production	produccion	12	18	52
work	trabajo	7	28	14
MONEY, SAVING		356	263	408
money	dinero	206	192	182
riches	riqueza	13	28	15
salary	salario	-	-	10
monetary	monetario	7	-	11
gold		10	-	-
silver	plata	-	-	45
save,ing	ahorrar	20	32	81
bank	banco	-	7	10
thrift		13	-	-
budget		37	-	-
ration	racionar	-	-	10
taxes		21	-	-
interest		17	-	23
price	costo	12	4	11
number	numero	-	-	10

ECONOMY/ECONOMIA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
RECESSION, DEPRESSION	23	1	2
SUPPLY, DEMAND, EXCHANGE	13	4	7
BAD, POOR, FAILING	14	9	3
BUSINESS, JOBS, PRODUCTION	6	4	6
MONEY, SAVING	23	20	26
COUNTRY, SOCIETY, U.S.	3	17	11
POLITICS, GOVERNMENT	12	18	8
STUDY, PROFESSION	1	4	17
GOOD, PROGRESS, NEEDED	3	13	10
PERSONAL, HOME, CAR	1	6	6
MISCELLANEOUS	1	5	3
Total Adjusted Scores	1577	1536	1700

Main Components and Responses		US	MEX	COL
COUNTRY, SOCIETY, U.S.		40	223	174
country	pais	10	95	59
nation	nacion	9	-	18
U.S.A.	EE.UU.	10	23	-
Mexico	Mexico	-	20	-
Colombia	Colombia	-	-	17
place	lugar	-	-	11
social	social	-	22	4
society	sociedad	-	20	23
community	comunidad	-	-	15
ours		11	-	-
universal	mundial	-	31	19
population	pueblo	-	12	8
POLITICS, GOVERNMENT		195	243	130
politics	politica	48	51	53
government	gobierno	33	52	12
organization	organizacion	-	26	18
administer	administer	-	38	29
planning	planeacion	19	16	-
system		22	-	-
Marx	Marx	-	17	-
policy		11	-	-
laws	leyes	-	16	-
power, can	poder	9	14	10
capitalist	capitalista	18	13	8
Carter		35	-	-
STUDY, PROFESSION		12	54	287
study, learn	estudiar	-	10	38
education	educacion	-	9	7
science	ciencia	-	21	39
course		12	-	-
university	universidad	-	-	31
faculty	facultad	-	-	28
profession	profesion	-	-	47
career	carrera	-	14	77
GOOD, PROGRESS, NEEDED		41	168	153
development	desarrollo	6	38	25
help	ayuda	12	-	8
progress	progreso	-	19	21
growth		11	-	-
equality	igualdad	-	-	15
necessity	necesidad	-	47	39
good	bueno	-	21	13
important	importante	-	12	-
security	seguridad	-	11	-
keep,protect	guardar	-	-	10
well-being	bienestar	-	20	22
sound		12	-	-
PERSONAL, HOME, CAR		22	78	97
personal	personal	-	-	10
family	familia	7	14	11
home	hogar	-	7	20
house	casa	-	18	14
food	alimento	-	19	29
clothes	ropa	-	-	13
cars		15	-	-
material	material	-	20	-

MISCELLANEOUS		11	67	46
recourses	recursos	-	15	13
lose	perdida	-	-	11
familiar	familiar	-	11	-
love	amor	-	-	10
basic	basico	-	14	-
complex		11	-	-
mother	madre	-	17	-
man	hombre	-	10	12

Main Components and Responses		US	MEX	COL
JOBS, UNEMPLOYMENT		331	99	183
job,s		127	-	-
jobless		64	-	-
unemployment	desocupac.	55	-	97
workers	ubreros	4	20	-
employment	empleo	38	-	10
work	trabajo	-	-	57
position	oficio	43	79	19
MONEY, COMPENSATION		188	48	41
salary	salario	15	-	14
minimum wage		5	-	-
money	dinero	61	48	27
compensation		39	-	-
pay		11	-	-
check		35	-	-
insurance		22	-	-
ECONOMY, INFLATION		169	38	38
economy	economia	32	23	22
recession		61	-	-
inflation	inflacion	26	15	16
depression		50	-	-
PEOPLE, BLACKS, COUNTRIES		137	165	125
people	gente	15	18	16
population	poblacion	-	21	15
man	hombre	-	22	11
myself		14	-	-
I, me	yo	56	-	15
black		40	-	-
family	familia	-	11	11
society	sociedad	12	27	16
state	estado	-	-	10
country	pais	-	12	8
Mexico	Mexico	-	54	-
Colombia	Colombia	-	-	23
GOVERNMENT, POLITICS		126	21	29
government	gobierno	16	21	18
politics	politica	7	-	11
Carter		24	-	-
welfare		62	-	-
office		17	-	-
RATE, INCREASING		63	80	30
rate		12	-	-
increasing		10	-	-
growing	creciente	-	-	12
rising		19	-	-
develop	s.desarroll.	-	47	-
common	comun	-	10	6
high		17	-	-
many	muchos	5	-	12
much	mucho	-	23	-

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UNEMPLOYMENT/DESEMPLEO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
JOBS, UNEMPLOYMENT	21	7	15
MONEY, COMPENSATION	12	4	3
ECONOMY, INFLATION	11	3	3
PEOPLE, BLACKS, COUNTRIES	9	12	10
GOVERNMENT, POLITICS	8	2	2
RATE, INCREASING	4	6	2
BAD, PROBLEMS, HUNGER	11	38	25
POVERTY, LACK	15	13	17
VAGRANCY, CRIME	4	6	11
UNHAPPY, WORRIED	4	6	9
MISCELLANEOUS	1	3	3
Total Adjusted Scores	1568	1567	1368

MISCELLANEOUS		23	38	35
current		11	-	-
needs	necesidades	7	16	8
recover	desempenar	-	-	12
nonconform	inconformist	-	11	-
help	ayuda	5	-	15
sons	hijos	-	11	-

Main Components and Responses		US	MEX	COL
BAD, PROBLEMS, HUNGER		171	521	310
problem	problema	43	82	76
crisis	crisis	-	64	-
hunger	hambre	9	189	102
malnutrition	desnutricion	-	11	-
food	comida	8	10	7
overpopulat.	s.poblar	-	24	-
injustice	injusticia	-	-	40
bad	malo	28	64	21
wickedness	maldad	-	-	12
unjust	injusto	-	10	-
exploitation	explotacion	-	11	9
inequality	desigualdad	-	15	-
death	muerte	-	20	-
disaster	desastre	-	-	11
waste		16	-	-
displaced	desplatado	-	-	25
unorganized	no organiz.	-	10	-
unemp.line		61	-	-
strike	huelga	6	11	7
POVERTY, LACK		229	181	207
nothing	nada	-	-	23
poverty	pobreza	60	131	141
poor	pobres	102	11	-
broke		10	-	-
no money		36	-	-
lack, of	falta	11	9	17
scarcity	escasez	-	30	14
underdevelop	subdesarroll	-	-	12
bills		10	-	-
VAGRANCY, CRIME		62	88	140
vagrancy	vagancia	-	-	64
violence	violencia	-	16	-
crime	crimen	15	6	-
theft	robo	-	37	23
delinquency	delincuencia	-	10	-
assaults	asaltos	-	13	-
wandering	vagar	-	6	29
inactivity	inactividad	-	-	10
boredom	aburrimiento	13	-	14
useless		12	-	-
lazy		22	-	-
UNHAPPY, WORRIED		69	84	106
sadness	tristeza	-	11	19
illness	enfermedad	-	11	-
unhappy	infeliz	19	-	8
misery	miseria	-	17	28
worry		10	-	-
preoccupation	preocupacion	-	9	20
anguish	angustia	-	22	13
fear		12	-	-
painful		10	-	-
frightening		10	-	-
insecurity	inseguridad	8	14	18

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INFLATION/INFLACION

Main Components and Responses		US	MEX	COL
RECESSION, DEPRESSION		290	22	0
devaluation	devaluacion	-	22	-
recession		166	-	-
depression		81	-	-
deflation		43	-	-
MONEY		266	167	153
money	dinero	204	132	101
monetary	monetaria	-	-	11
dollar	dolar	45	3	16
coin	moneda	-	7	14
capital	capital	7	16	11
interest	interes	10	9	-
INCREASE, HIGH PRICES		244	131	233
high prices	carestia	85	95	100
expensive	caro	54	-	16
increase	aumentar	10	13	27
rises	alzas	54	12	12
great, big	grande	-	11	-
excess	exceso	-	-	12
fat	gordo	-	-	12
growth	crecimiento	-	-	15
raise,lift	subir	-	-	22
up		10	-	-
balloon		31	-	-
bomb	bomba	-	-	17
PRODUCTS, CARS, CLOTHES		150	83	62
consumer	consumidor	9	11	3
production	produccion	-	-	14
develop	desarrollar	-	18	-
car	carro	10	-	6
food	comida, alim	38	35	23
fruits	frutas	-	11	-
house	casa	21	8	-
clothes		10	-	-
gas	petroleo	36	-	16
oil		10	-	-
tires		16	-	-
ECONOMY		125	72	119
economy	economia	113	72	108
market	mercado	-	-	11
percentage		12	-	-

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
RECESSION, DEPRESSION	18	2	0
MONEY	16	12	11
INCREASE, HIGH PRICES	15	10	17
PRODUCTS, CARS, CLOTHES	9	6	5
ECONOMY	8	5	9
GOVERNMENT, POLITICS	7	4	6
UNEMPLOYMENT, JOBS	6	4	1
PROBLEMS: HUNGER, POVERTY	6	39	27
COST, PRICES	10	6	10
COUNTRY, WORLD	2	11	9
MISCELLANEOUS	3	2	5
Total Adjusted Scores	1653	1538	1515

MISCELLANEOUS		54	25	74
family	familia	-	4	21
fighter		20	-	-
now		11	-	-
explore	explorar	-	-	15
need,want	necessidad	-	21	17
time	tiempo	10	-	10
men	hombre	-	-	11
control		13	-	-

Main Components and Responses		US	MEX	COL
GOVERNMENT, POLITICS		122	48	85
politics	politicos	18	8	13
government	gobierno	28	40	63
Carter		65	-	-
president	presidente	11	-	9
UNEMPLOYMENT, JOBS		98	52	16
unemployment	desempleo	48	43	16
job,s		21	-	-
work	trabajo	18	9	-
wages		11	-	-
PROBLEMS: HUNGER, POVERTY		106	519	370
problem	problema	32	71	119
poverty	pobreza	15	94	67
lack of	falta	-	10	-
no money		12	-	-
broke		10	-	-
lost	perdido	-	12	7
bad	mala	24	33	24
misery	miseria	-	9	7
despair	desesperacio	-	11	-
impediment	embarazo	-	-	20
uncontrolled		13	-	-
unbalance	desequilib.	-	-	15
underdevelop	subdesarollo	-	5	17
overpopulate	s.poblar	-	10	-
conflict	conflicto	-	14	-
crisis	crisis	-	86	14
injustice	injusticia	-	-	11
corruption	corrupcion	-	15	-
exploitation	explotacion	-	11	-
theft	robo	-	25	18
malnutrition	desnutricion	-	17	-
hunger	hambre	-	97	51
death	muerte	-	15	-
COST, PRICES		169	74	138
expenditures	gastos	-	12	-
prices	precios	89	55	51
costs	costos	68	7	57
value	valor	12	-	11
low prices	precios bajo	-	-	19
COUNTRY, WORLD		29	144	127
country	pais	-	32	22
Mexico	Mexico	-	42	-
U.S.A.	EE.UU.	14	-	13
Colombia	Colombia	-	-	39
national	nacional	-	17	-
society	sociedad	-	10	9
population	poblacion	-	13	5
world	mundo	15	12	11
universal	mundial	-	18	28

POVERTY/POBREZA

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
POOR, NO MONEY	30	8	8
HUNGER, SICKNESS	20	24	18
COUNTRIES, PLACES	14	8	10
WELFARE, HELP	5	0	1
JOB, UNEMPLOYMENT	3	6	3
UNDERDEVELOPMENT, PROBLEM	7	14	12
MISERY, SADNESS	3	14	16
BAD, INJUSTICE, CRIME	7	10	13
PEOPLE, BLACKS	8	7	9
MONEY, WEALTH	4	6	6
MISCELLANEOUS	0	2	3
Total Adjusted Scores	1730	1509	1649

Main Components and Responses		US	MEX	COL
POOR, NO MONEY		512	110	117
poor	pobres	295	-	33
poorness		14	-	-
money, lack	sin dinero	88	78	72
low income		19	7	-
stricken		55	-	-
lack of	falta	41	25	12
HUNGER, SICKNESS		345	316	276
hunger,ry	hambre	159	165	135
starving		40	-	-
malnutrition	desnutricion	12	25	26
food	comida	36	15	28
illness	enfermedad	-	23	30
disease		31	-	-
unhealthy	insalubre	14	9	-
health	salud	-	9	18
pain	dolor	24	20	9
sufferance	sufrimiento	17	10	16
dead	muerte	-	-	14
death	muerte	12	40	-
COUNTRIES, PLACES		243	99	150
countries	paises	17	20	15
Latin America	Latinamerica	-	-	16
Mexico	Mexico	-	27	-
Colombia	Colombia	-	-	66
Appalachia		13	-	-
Africa	Africa	14	11	13
India		21	-	-
world problem	prob.mundial	20	8	7
universal	mundial	-	8	14
social	social	-	10	-
government	gobierno	-	15	19
ghetto		54	-	-
slums		92	-	-
cities		12	-	-
WELFARE, HELP		91	0	18
welfare		68	-	-
help	ayuda	23	-	18
JOB, UNEMPLOYMENT		47	78	43
worker	obrero	-	10	-
jobless		11	-	-
unemployment	desempleo	36	42	30
work	trabajo	-	26	13

Main Components and Responses		US	MEX	COL
UNDERDEVELOPMENT, PROBLEM		123	185	185
underdevelop.	subdesarrol.	-	18	17
overcrowed		10	-	-
economy	economia	-	40	6
scarcity	escasez	-	9	10
deprived		15	-	-
needy		14	-	-
inflation	inflacion	-	14	10
need, lack	carencia	-	34	17
necessity	necesidad	-	15	26
nothing	nada	-	-	12
problem	problema	-	27	35
illiterate	analfabetis.	8	4	15
cold	frio	8	-	24
rats		20	-	-
dirt	mugre	34	24	13
rags		14	-	-
MISERY, SADNESS		50	185	243
misery	miseria	-	38	85
sad	triste	18	79	66
unhappy	infeliz	17	-	7
cry	llanto	-	15	6
desparation	desesperac.	-	-	8
disgrace	desgracia	-	-	16
incomprehens.	incomprensib	-	-	15
humiliation	humillacion	-	-	40
anger		15	-	-
promiscuity	promiscuidad	-	11	-
ignorance	ignorancia	-	42	-
BAD, INJUSTICE, CRIME		115	137	197
bad	malo	-	51	21
injustice	injusticia	-	12	39
unfair	injusta	8	16	-
exploitation	explotacion	-	11	31
oppressed		13	-	-
abandon,ed	abandono	-	-	24
displaced	desplatado	-	-	12
inequality	desigualdad	5	10	11
insecurity	inseguridad	-	-	10
wars	guerras	-	-	10
chaos	caos	-	-	13
crisis	crisis	7	14	-
destruction	destruccion	-	11	-
crime	crimen	36	-	4
theft	robo	-	6	22
unnecessary	innecesario	14	6	
undesirable		32	-	
PEOPLE, BLACKS		131	96	134
people	gente	16	25	9
population	pueblo	-	17	9
everybody	todos	9	-	16
boys of the	gamines	-	-	22
man	hombre	-	16	49
minorities		28	-	-
blacks		47	-	-
white		12	-	-
children	ninos	19	18	15
society	sociedad	-	20	14

		US	MEX	COL
MONEY, WEALTH		69	83	87
wealth		23	-	-
rich	ricos	26	12	59
much	mucha	-	12	-
power	poder	-	11	6
capitalism	capitalismo	-	15	6
income		7	-	-
house	casa	13	20	16
clothes	ropa	-	13	-
MISCELLANEOUS		4	23	48
education	educacion	4	23	8
politics	politica	-	-	12
state	estado	-	-	17
love	amor	-	-	11

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WORK/TRABAJO

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
JOB, EMPLOYMENT	33	19	26
PLAY, FUN, GOOD	15	5	3
HOME, SCHOOL	7	6	2
MONEY, PAY	18	17	21
EFFORT, HARD WORK	16	12	16
NECESSITY, RESPONSIBILITY	4	11	9
PROGRESS, DEVELOPMENT	5	17	10
HEALTH, LIFE	2	6	5
MAN, SOCIETY	0	4	5
MISCELLANEOUS	1	3	2
Total Adjusted Scores	1660	1613	1657

Main Components and Responses		US	MEX	COL
JOB, EMPLOYMENT		540	267	386
job		268	-	-
occupation	ocupacion	17	24	42
employment	empleo	94	62	57
profession	profesion	6	5	32
career	careera	59	-	6
production	produccion	-	24	9
performance	desempeno	-	-	14
skill		10	-	-
labor	labor	21	9	33
do, make	hacer	-	8	11
work	traba	-	-	16
worker,s	obrero,s	-	35	11
employee		22	-	-
boss, chief	jefe	14	-	6
patron, boss	patron	-	12	10
employer		10	-	-
help	ayuda	-	5	42
activity	actividad	-	19	7
factory,ies	fabrica,s	-	19	12
office	oficina	10	24	38
business	negocio	9	-	12
enterprise	empresas	-	21	15
contract,	contrato	-	-	13
PLAY, FUN, GOOD		254	67	46
play		138	-	-
fun		29	-	-
happy,ness	feliz,cidad	7	11	17
enjoy,able		38	-	-
pleasant		11	-	-
easy	facil	18	-	8
few, little	poco	-	12	-
good	bueno	13	44	21
HOME, SCHOOL		112	79	25
home	hogar	19	6	-
house	casa	17	16	-
family	familia	-	11	8
school	escuela	31	7	-
study	estudio	30	7	17
learn	aprender	15	12	-
intellectual	intelectua	-	20	-
MONEY, PAY		295	241	310
money	dinero	216	160	161
wage,pay	salario	-	48	69
pay,ment	pago	33	-	6
paycheck		10	-	-
salary		19	-	-
earn		17	-	-
remunerate	remunerado	-	15	12
gain, win	ganar,ncias	-	6	25
rent, wage	sueldo	-	12	16
silver, money	plata	-	-	21

Main Components and Responses		US	MEX	COL
EFFORT, HARD WORK		267	174	241
effort	esfuerzo	11	60	78
hard	duro	149	13	13
hard work	camello*	-	-	12
difficulty	dificultad	4	-	34
physical	fisico	10	16	-
busy		12	-	-
struggle	lucha	-	4	17
sweat	sudor	24	-	6
heavy	pesado	-	12	13
toil		12	-	-
fatigue	cansancio	-	30	36
tired	cansado	10	7	5
exploitation	explotacion	-	21	13
bad, evil	malo	-	11	14
boring		35	-	-
NECESSITY, RESPONSIBILITY		61	159	143
necessary	necesario,	19	80	-
necessity	necesidad	-	40	60
need		16	-	-
useful	util	-	11	-
responsibil.	responsabil.	16	15	37
dedication	dedicacion	-	8	13
obligation	obligacion	-	5	20
ethic		10		
duty, owe	deber	-	-	13
PROGRESS, DEVELOPMENT		90	239	156
progress	progreso	-	30	19
excell	superacion	-	21	7
development	desarrollo	-	38	23
satisfaction	satisfaccion	15	24	15
success		14	-	-
accomplish		12	-	-
realize,ation	realizar,cio	-	29	-
achievement	logros	-	10	17
productive	productivo	-	10	-
secure,ity	seguro,idad	9	44	12
stability	estabilida	-	14	15
future	futuro	7	-	24
benefit,s	beneficio,s	6	8	15
time	tiempo	27	-	9
peace	paz	-	11	-
HEALTH, LIFE		26	84	82
health	salud	6	17	14
life	vida	20	11	28
well-being	bienestan	-	12	22
strong	fuerte	-	-	13
food	comida,alim.	-	28	-
eat, to	comer	-	16	5
MAN, SOCIETY		0	51	82
man	hombre	-	15	39
society	sociedad	-	13	10
social	social	-	16	-
friends,ship	amigos,amis.	-	7	16
comradeship	companerismo	-	-	17

MISCELLANEOUS		15	42	35
mental dis	enajenacio	-	10	-
relation,ed	relacion,es	-	12	-
honest	honesto,rado	-	14	-
schedule	horario	-	6	12
day,ly		15	-	-
reality	realidad	-	-	23

Main Components and Responses		US	MEX	COL
JOB, POSITION		478	21	26
job		423	-	-
position	position	17	15	9
time	tiempo	25	6	5
hourly	horario	-	-	12
summer		13	-	-
BUSINESS, OFFICE		79	88	125
business	negocio	24	-	13
office	oficina	29	13	42
companies		13	-	-
factory	fabrica	-	11	18
enterprise	empresa	-	25	20
union	union	-	-	10
commerce	comercio	-	-	12
economy	economia	13	39	10
UNEMPLOYMENT		122	10	32
unemployment	desempleo	99	10	32
jobless		11	-	-
none		12	-	-
BOSS, HIRE, INTERVIEW		152	12	19
employers	empleados	31	-	9
patron,boss	patron	-	12	10
boss		36	-	-
hire		12	-	-
interview		26	-	-
opportunity		47	-	-
MONEY, SALARY		283	276	360
money	dinero	232	193	202
riches	riqueza	-	17	6
silver	plata	-	-	33
salary	sueldo,salar	19	66	82
remuneration	remunerado	-	-	23
paycheck		5	-	-
pay		16	-	3
bills		11	-	-
save,ing	ahorrar	-	-	11
WORK, EFFORT		275	296	340
work,ing	trabajo	261	258	297
worker	trabajador	8	22	7
wage-earner	asalariado	-	-	11
effort	esfuerzo	-	8	13
activity	actividad	6	8	12

EMPLOYMENT/EMPLEO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
JOB, POSITION	26	2	2
BUSINESS, OFFICE	4	7	7
UNEMPLOYMENT	7	1	2
BOSS, HIRE, INTERVIEW	8	1	1
MONEY, SALARY	15	21	21
WORK, EFFORT	15	22	20
GOOD, NEEDED, SATISFACTION	7	18	14
SECURITY,STABILITY,SUPPORT	7	19	13
PROFESSION, OCCUPATION	6	3	8
BAD, HELP	2	1	7
PEOPLE, SOCIETY	2	4	3
MISCELLANEOUS	0	1	2
Total Adjusted Scores	1828	1518	1844

PEOPLE, SOCIETY		30	59	57
social	social	-	11	-
man	hombre	-	11	14
people	gente	5	-	15
me		12	-	-
white male		13	-	-
family	familia	-	24	17
society	sociedad	-	13	11
MISCELLANEOUS		0	11	35
understand	comprender	-	-	18
gain	ganancia	-	11	5
lever	palanca	-	-	12

Main Components and Responses		US	MEX	COL
GOOD, NEEDED, SATISFACTION		133	236	227
good	buena	7	27	38
necessary	necesario	21	82	84
important	importante	-	10	-
want		10	-	-
useful		17	-	-
beneficial	beneficial	11	10	6
progress	progreso	-	26	9
development	desarrollo	-	36	12
satisfaction	satisfaccion	33	12	20
success		10	-	-
realization	realizacion	-	18	20
power	poder	-	11	6
love it	lo amo	-	-	12
fun		14	-	-
enjoy		10	4	-
fair, just	justo	-	-	10
easy	facil	-	-	10
SECURITY,STABILITY,SUPPORT		124	257	215
comfort	comodidad	-	11	6
secure,ity	seguridad	39	48	16
stability	estabilidad	7	26	17
well-being	bienestar	-	14	34
responsibil.	responsable	17	16	24
obligation	obligacion	2	11	-
support		12	-	-
self-support		11	-	-
help	ayuda	6	14	41
providing		10	-	-
subsistence	subsistencia	-	-	13
future	futuro	15	7	9
life	vida	5	35	7
health	salud	-	12	21
food	comida	-	39	19
eat	comer	-	10	-
house	casa	-	14	8
PROFESSION, OCCUPATION		115	40	130
profession	profesion	8	14	29
occupation	ocupacion	21	16	80
career		75	-	-
study,learn	estudio	-	-	12
school	colegio	11	10	9
BAD, HELP		37	14	110
difficult	dificil	-	-	23
bad	malo	-	-	20
hard		24	-	-
distraction	distraccion	-	-	12
bored,weary	aburrido	13	-	10
exploitation	explotacion	-	14	12
slave	esclavo	-	-	11
poor	pobre	-	-	22

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RESPONSIBILITY/RESPONSABILIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
JOB, WORK	21	5	11
TRUST, RESPECT, MATURE	23	18	15
MARRIAGE, FAMILY, HOME	16	7	13
BURDEN, HARDSHIP	4	2	0
DUTY, OBLIGATION	13	9	22
PROGRESS, GOOD, NECESSARY	6	24	12
SELF, PEOPLE, SOCIETY	10	16	11
EDUCATION, STUDY	4	7	8
AUTHORITY, LEADERSHIP	2	10	5
MISCELLANEOUS	1	2	3
Total Adjusted Scores	1435	1304	1571

Main Components and Responses		US	MEX	COL
JOB, WORK		297	62	151
job		154	-	-
work,position	trabajo	70	55	95
task	tarea	19	-	21
career		12	-	-
contract		11	-	-
profession	profesion	-	-	11
money	dinero	31	7	24
TRUST, RESPECT, MATURE		337	208	211
trust	confianza	58	-	14
mature	maduro	97	3	23
adult	adulto	36	-	18
seriousness	seriedad	-	-	36
loyal		17	-	-
respect	respeto	9	23	6
conscientious	conciente	-	73	11
genial,nice	genial	-	-	10
caring		40	-	-
pride		19	-	-
dependence		27	-	-
aid,help	ayuda,r	13	71	28
security	seguridad	-	11	11
quality	cualidad	10	-	18
independent		11	-	-
familiar	familiar	-	12	-
rectitude	rectitud	-	-	15
moral	moral	-	15	11
virtue	virtud	-	-	10
MARRIAGE, FAMILY, HOME		227	79	183
love	amor	11	-	26
marriage	matrimonio	19	-	12
union	union	-	16	-
wife		13	-	-
family	familia	84	42	27
parents	padres	28	7	47
father	padre	13	4	-
mother	madre	13	-	13
children		20	-	-
baby sitter		13	-	-
home	hogar	13	4	24
son	hijo	-	6	34
BURDEN, HARDSHIP		64	21	0
pressure		10	-	-
problem	problema	10	21	-
heavy		14	-	-
trouble		15	-	-
burden		15	-	-

AUTHORITY, LEADERSHIP		26	116	72
government	gobierno	-	43	-
leadership		26	-	-
authority	autoridad	-	5	19
law	ley	-	10	10
justice	justicia	-	24	-
order	orden	-	7	24
liberty	libertad	-	8	19
equality	igualdad	-	19	-
MISCELLANEOUS		13	26	48
peace	paz	-	11	-
no	no	-	-	12
future		13	-	-
reason	razon	-	10	9
formation	formacion	-	-	15
live	vivir	-	5	12

Main Components and Responses		US	MEX	COL
DUTY, OBLIGATION		185	99	319
duty,ies	deber	59	12	108
committment	compromiso	17	25	-
obligation	obligacion	29	14	40
must be		10	-	-
responsible	responsable	23	18	-
take		23	-	-
give	dar	-	-	23
have	tener	13	-	36
capable	capaz	-	-	12
answer to	responder	-	14	30
put into act.	actuar	-	-	10
fulfilled	cumplido	-	-	60
triumph	triunfar	-	10	-
shared		11	-	-
cooperate	cooperar	-	6	-
PROGRESS, GOOD, NECESSARY		86	271	171
progress	progreso	-	29	5
development	desarrollo	-	40	-
good	buena	17	64	54
well-being	bienestar	-	37	-
value	valor	-	-	26
important	importante	21	23	9
necessary	necesaria	7	78	60
need,ed		29	-	-
desire, wish	deseo	-	-	17
goal		12	-	-
SELF, PEOPLE, SOCIETY		142	178	162
self		15	-	-
I	yo	-	-	19
me		23	-	-
individual	individuo	-	15	-
your,self		24	-	-
friend	amigo	15	14	23
companion	companero	-	-	12
people	gente	16	25	7
person		29	-	-
man,men	hombre,s	-	21	41
human	humano	-	-	12
everybody	todos	-	9	23
society	sociedad	-	54	5
social	social	15	6	9
community	comunidad	5	19	-
country	pais	-	15	-
world	mundo	-	-	11
EDUCATION, STUDY		58	74	111
study	estudio	-	24	63
college		16	-	-
education	educacion	-	13	14
think	pensar	-	14	-
school	colegio	29	13	22
learn		13	-	-
know	conocer	-	10	12

SECURITY/SEGURIDAD

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
POLICE, LOCKS, PROTECTION	19	11	12
FINANCIAL, MONEY, BANKS	21	16	5
LOVE, FRIENDSHIP, TRUST	15	9	10
SAFE, CONFIDENT	14	4	4
FAMILY, HOME	14	10	9
PERSONAL, SOCIETY	1	10	10
TRANQUILITY, HAPPINESS	4	11	13
CRIME, INSECURITY	2	1	9
GOOD, NEEDED	3	15	13
NATIONAL, MILITARY	2	5	9
JOB, WORK, EDUCATION	4	6	6
MISCELLANEOUS	1	3	2
Total Adjusted Scores	1548	1563	1420

Main Components and Responses		US	MEX	COL
POLICE, LOCKS, PROTECTION		295	150	152
police	policia	88	59	79
guard		61	-	-
badge		14	-	-
law	ley	-	16	9
protection	proteccion	44	65	41
lock	candado	66	-	6
dogs		14	-	-
car	carro	9	-	11
checks		22	-	-
tight		12	-	-
watch		11	-	-
alarm	alarma	14	-	6
prevent	prevenir	-	10	-
FINANCIAL, MONEY, BANKS		321	219	61
money	dinero	122	27	13
financial		36	-	-
economic	economico	12	52	10
bank		36	-	-
deposit		14	-	-
wealth		12	-	-
insurance		12	-	-
social	social	77	140	38
LOVE, FRIENDSHIP, TRUST		225	122	123
love	amor	92	7	24
friends	amigos	27	13	16
emotional	emocional	17	14	-
faith	fe	-	-	29
trust	confianza	46	74	37
warmth		22	-	-
health	salud	10	14	17
feeling		11	-	-
SAFE, CONFIDENT		215	58	55
safe		99	-	-
secure, safe	seguro	8	19	26
stability	estabilida	-	24	18
careful	cuidadano	-	-	11
blanket		59	-	-
comfort	comodidad	27	15	-
confidence		12	-	-
freedom		10	-	-
MISCELLANEOUS		19	35	26
God	dios	15	-	14
familiar	familiar	-	11	-
future	futuro	4	11	12
capacity	capacidad	-	13	-

NATIONAL, MILITARY		36	66	111
nation	nacion	18	7	33
country	pais	6	11	11
state	estado	-	7	13
politics	politica	-	15	10
government	gobierno	-	17	8
army	ejercito	-	-	15
power	poder	12	9	7
justice	justicia	-	-	14
JOB, WORK, EDUCATION		65	78	72
job		41	-	-
work	trabajo	-	27	11
employment	empleo	7	12	-
school	colegio	-	16	27
study	estudio	-	4	19
understand	comprension	5	9	10
knowledge	conocimiento	12	10	5

Main Components and Responses		US	MEX	COL
FAMILY, HOME		210	142	115
parents	padres	40	25	20
family	familia	78	58	34
father	padre	-	15	-
mother	madre	6	12	8
home	hogar	69	19	19
house	casa	17	13	34
PERSONAL, SOCIETY		12	131	130
I	yo	-	-	38
individual	individual	-	13	-
personal	personal	6	45	26
life	vida	6	7	11
public	publica	-	16	-
society	sociedad	-	14	5
union	union	-	14	-
companies	companias	-	15	20
man	hombre	-	-	18
universal	mundial	-	7	12
TRANQUILITY, HAPPINESS		67	143	172
peace	paz	-	14	20
happiness	felicidad	45	19	11
relax		10	-	-
tranquility	tranquilidad	-	48	107
contentment		12	-	-
well-being	bienestar	-	53	22
joy, pleasure	alegria	-	9	12
CRIME, INSECURITY		30	8	111
holdup	atracos	-	-	10
jail	carcel	-	-	12
insecure	inseguro	30	-	13
burglar, thief	ladron	-	8	24
fear	miedo	-	-	19
lies	mentiras	-	-	11
no	no	-	-	10
inexistent	inexistente	-	-	12
GOOD, NEEDED		53	207	163
good	buena	30	28	27
progress	progreso	-	18	-
development	desarrollo	-	22	-
required	requerida	-	10	-
help	ayuda	-	19	29
support	apoyo	-	9	20
important	importante	-	29	12
necessary	necesaria	23	72	33
objective	objetivo	-	-	11
firmness	firmeza	-	-	31

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PROGRESS/PROGRESO

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
SCIENCE, TECHNOLOGY	29	17	12
ADVANCE, UPWARD	23	17	16
ACHIEVE, HELP	9	4	5
LIFE, FUTURE	6	4	6
GOOD, GOAL, NEEDED	5	8	5
REGRESSION, PROBLEMS	4	2	2
DEVELOPMENT, IMPROVE, SUCCES	14	21	26
NATION, PEOPLE, SOCIETY	4	17	13
EDUCATION, STUDIES	3	6	7
MONEY, POWER	0	3	7
MISCELLANEOUS	2	1	1
Total Adjusted Scores	1471	1635	1518

Main Components and Responses		US	MEX	COL
SCIENCE, TECHNOLOGY		427	242	172
technology	tecnologia	156	80	51
science	ciencia	65	50	27
industry	industria	39	11	30
energy, short.		10	-	-
economy	economia	15	52	29
machines	maquinas	10	14	8
computers		21	-	-
invent		23	-	-
space	espacio	17	7	-
cars		12	-	-
bridges	puentes	-	-	11
engineering		10	-	-
nuclear		19	-	-
medicine	medicina	14	6	-
health	salud	-	16	6
agriculture	agricultura	-	6	10
pollution		16	-	-

ADVANCE, UPWARD		340	242	236
advance		83	170	99
arise	surgir	-	-	12
up, ward		25	-	-
surpassing	superacion	-	47	34
ascend	subir	-	12	-
ahead		21	-	-
movement		32	-	-
move on		32	-	-
forward	adelante	79	9	91
going ahead		10	-	-
proceed		11	-	-
towards		14	-	-
fast paced		19	-	-
continue		14	4	-

ACHIEVE, HELP		131	53	76
reach	alcanzar	-	10	-
achieve		57	-	-
make		18	-	-
help	ayuda	11	-	51
jobs		16	-	-
work	trabajo	16	43	25
alliance		13	-	-

LIFE, FUTURE		85	61	93
security	seguridad	-	11	-
life	vida	-	-	23
evolution	evolucion	-	15	9
future	futuro	85	35	61

MONEY, POWER		6	40	94
riches	riqueza	-	-	16
money	dinero	6	40	50
incomes	ingresos	-	-	13
power	poder	-	-	15

MISCELLANEOUS		28	15	15
regarding	relativo	-	15	-
pilgrims		16	-	-
conservative		12	-	-
object	objeto	-	-	15

Main Components and Responses		US	MEX	COL
GOOD, GOAL, NEEDED		74	106	69
effort	esfuerzo	-	27	9
good	bueno	30	26	4
necessity	necesidad	-	43	43
needed		18	-	-
goal	meta	26	10	13
REGRESSION, PROBLEMS		65	31	25
problems	problemas	6	10	-
destroy	destruir	11	8	8
fight	lucha	-	13	17
regress		35	-	-
slow		13	-	-

DEVELOPMENT, IMPROVE, SUCCES		212	293	369
development	desarrollo	34	102	118
grow	crecer	42	5	15
change	cambio	27	22	13
more	mas	6	-	15
improve	mejorar	38	33	46
succeed	suceder a	46	-	12
triumph	triunfo	-	8	17
achievement	logro	-	22	22
better		19	-	-
overcome	superar	-	13	-
prosper	prosperar	-	7	15
well-being	bienestar	-	46	35
joy, pleasure	alegria	-	9	16
happiness	felicidad	-	14	8
stability	estabilidad	-	-	12
justice	justicia	-	12	8
liberty	libertad	-	-	17
NATION, PEOPLE, SOCIETY		59	244	185
country	pais	-	31	23
nation, al	nacion, al	5	12	12
Colombia	Colombia	-	-	15
city	ciudad	-	-	11
world	mundo	15	-	9
universal	mundial	-	20	7
social	social	-	53	19
society	sociedad	6	43	-
culture	cultura	11	12	-
people		22	-	-
friends	amigos	-	-	13
man	hombre	-	10	14
personalize	personalizar	-	-	15
personal	personal	-	13	-
individual	individual	-	12	17
I	yo	-	4	17
unity	unidad	-	15	7
family	familia	-	19	6
EDUCATION, STUDIES		44	86	103
education	educacion	12	29	14
knowledge	conocimiento	-	16	13
learning		20	-	-
study	estudio	-	23	45
intelligent	inteligente	-	-	13
university	universidad	-	-	18
school	escuela	12	18	-

FUTURE/FUTURO

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
TIME, PRESENT, PAST	25	9	18
SCIENCE,TECHNOLOGY,PROGRESS	13	4	0
UNKNOWN, UNCERTAIN	6	13	7
GOOD, BRIGHT, POSITIVE	5	7	6
HOPE, AMBITION, GOALS	8	12	11
SUCCESS,PROGRESS,HAPPINESS	10	15	12
MARRIAGE, FAMILY, PEOPLE	10	9	13
WORK, JOB, MONEY	8	7	9
SHOCK, FEAR	5	8	8
STUDY, PLANS	4	8	7
LIFE, DEATH	7	7	7
MISCELLANEOUS	0	2	2
Total Adjusted Scores	1668	1336	1678

Main Components and Responses		US	MEX	COL
TIME, PRESENT, PAST		413	106	282
time	tiempo	28	39	26
present	presente	89	6	8
there	alla	-	-	12
nearness	proximidad	-	12	31
now		12	-	-
past	pasado	123	5	12
history		15	-	-
after	despues	-	-	15
tomorrow	manana	42	22	47
ahead		57	-	-
coming	venidero	8	-	35
look forward		20	-	-
forward	adelante	6	-	23
future	porvenir	-	13	57
futurist		13	-	-
distant	lejano	-	9	16
SCIENCE,TECHNOLOGY,PROGRESS		213	51	0
science	ciencia	29	8	-
technology	tecnologia	25	13	-
space		89	17	-
star wars		27	-	-
exploration		10	-	-
worlds		21	-	-
travels	viajes	-	13	-
energy		12	-	-
UNKNOWN, UNCERTAIN		104	150	102
uncertain	incierto	39	117	64
unexpected	inesperado	-	8	20
unknown	desconocido	32	25	-
unpredictable	impredecible	-	-	12
mystery		13	-	6
question		20	-	-
GOOD, BRIGHT, POSITIVE		82	78	84
good	bueno	9	33	40
bright		32	-	-
exciting		18	-	-
better		10	-	-
improve	mejorar	-	11	16
positive	positivo	13	12	-
promise	promesa	-	22	14
stable	estable	-	-	14
MISCELLANEOUS		0	20	63
reality	realidad	-	20	14
country	pais	-	-	11

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SHOCK, FEAR		81	97	120
shock		52	-	-
fear	miedo	8	11	13
preoccupation	preocupacion	-	6	10
anxiousness	anheloso	-	-	24
confused	desconcierto	-	15	-
disorder	desconcert	-	-	31
insecure	inseguro	-	13	14
difficulty	dificultad	-	14	-
war	guerra	21	20	7
fight	lucha	-	18	9
illusion	ilusion	-	-	12
STUDY, PLANS		65	91	109
study	estudio	-	18	39
school	escuela	-	10	-
university	universidad	-	-	17
degree		16	-	-
doctorate		11	-	-
plan	planear	38	47	9
think	pensar	-	16	27
projects	proyectos	-	-	17

Main Components and Responses		US	MEX	COL
HOPE, AMBITION, GOALS		137	139	171
hope,ful	esperanza	87	69	71
dreams		14	-	-
goals	metas	36	21	58
desire	desear	-	-	17
gains,benefit	logros	-	27	14
ideal	ideal	-	-	11
faith	fe	-	22	-
SUCCESS,PROGRESS,HAPPINESS		159	175	182
succeed	suceder	38	-	10
advancement		10	-	-
development	desarrollo	12	28	11
change	cambio	16	10	10
progress	progreso	23	27	42
triumph	triunfo	-	7	12
prosperity	prosperidad	-	27	17
happiness	felicidad	55	53	37
well-being	bienestar	-	-	14
joy, pleasure	alegria	-	8	13
secure	seguro	5	15	16
MARRIAGE, FAMILY, PEOPLE		165	100	205
love	amor	20	9	32
marriage	matrimonio	26	9	14
family	familia	22	17	31
home	hogar	18	5	21
house	casa	15	5	9
husband		10	-	-
wife, spouse	esposa	-	-	21
children	ninos	35	5	-
sons	hijos	-	10	21
companion	companero	-	-	15
I	yo	6	23	29
people		13	-	-
man	hombre	-	7	12
negro,black	negro	-	10	-
WORK, JOB, MONEY		138	76	132
work	trabajo	24	37	28
help	ayuda	10	-	10
job		10	-	-
career		63	-	18
profession	profesion	-	-	41
money	dinero	31	28	22
economic	economico	-	11	-
do, make	hacer	-	-	13
LIFE, DEATH		111	79	113
peace	paz	19	10	-
life	vida	46	35	76
health	salud	5	12	9
death	muerte	31	22	4
end	fin	-	-	24
heaven		10	-	-

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GOVERNMENT/GOBIERNO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
POLITICS, PRESIDENT	35	13	25
COUNTRY, U.S.	16	10	10
DEMOCRACY, CAPITALISM	8	6	7
BUREAUCRACY, ORGANIZATION	7	2	3
MONEY, TAXES	8	6	3
BIG, RULE, POWER	11	9	17
CORRUPTION, INJUSTICE	6	34	20
LAW, RIGHTS, GOOD	7	13	10
PEOPLE, SOCIETY	2	5	4
MISCELLANEOUS	0	2	2
Total Adjusted Scores	1869	1493	1700

Main Components and Responses		US	MEX	COL
POLITICS, PRESIDENT		**663**	**191**	**385**
politics	politica	205	45	84
president	presidente	72	58	108
administrat.	administra	6	20	26
policies		31	-	-
politician		16	-	-
Congress	congreso	64	-	13
representativ.		11	-	-
senate		43	-	-
Carter		37	-	-
head		10	-	-
office		25	-	-
election,s		47	-	-
legislation		14	-	-
system	sistema	8	21	11
leader		12	-	-
dictator	dictador	18	9	-
leading	dirigente	-	17	-
government	gobernante	-	13	9
party,ies	partidos	17	8	17
interest group		15	-	-
governor		12	-	-
mayor	alcalde	-	-	14
minister	ministro	-	-	28
senator	senador	-	-	18
Turbay	Turbay	-	-	57
COUNTRY, U.S.		**294**	**146**	**162**
U.S.A.	usa	106	-	9
country,ies	pais,es	16	53	66
state	estado	53	65	40
nation	nacion	15	-	27
federal	federal	36	9	-
local		27	-	-
capitol		35	-	-
Wash. D.C.		39	-	-
Colombia	Colombia	-	-	20
Mexico	Mexico	-	28	-
DEMOCRACY, CAPITALISM		**148**	**95**	**103**
democracy,tic	democracia	92	40	85
capitalism,	capitalism	-	27	8
republic		15	-	-
liberal	liberal	11	8	-
socialist	socialista	-	15	10
communism,ist	comunista	30	5	-
BUREAUCRACY,ORGANIZATION		**122**	**24**	**39**
bureaucracy	burocracia	48	7	18
red tape		32	-	-
complex		11	-	-
organism	organismo	-	-	12
institution	institucio	5	10	9
organization	organizaci	8	7	-
buildings		18	-	-
MONEY, TAXES		**157**	**92**	**41**
money	dinero	15	29	30
economy,ics	economia	7	8	-
tax,es	impuestos	30	17	-
social secur.		26	-	-
job,s		22	-	-
employment		23	-	-
business		21	-	-
work,ers	trabajo	13	13	-
profit	lucro	-	12	-
rich,es	ricos,queza	-	13	11

BIG, RULE, POWER		**201**	**141**	**263**
big		55	-	-
power	poder	51	72	71
authority	autoridad	16	16	30
rule,s,ing	rige	41	5	-
strength	fuerza	-	10	-
protector		14	-	-
control	control	15	14	-
order	orden	9	14	9
austere	austero	-	10	-
directing	dirigentes	-	-	32
direction	direccion	-	-	21
mandate	mandato	-	-	38
militarism	militarism	-	-	28
autocratic	autocratic	-	-	11
dominion	dominio	-	-	11
command	mando	-	-	12
MISCELLANEOUS		**0**	**33**	**28**
education	educacion	-	7	-
opinion	dictamen	-	-	28
regular	regular	-	14	-
health	salud	-	12	-

Main Components and Responses		US	MEX	COL
CORRUPTION, INJUSTICE		**120**	**502**	**302**
corrupt,ion	corrupto	45	72	-
bad, evil	malo,s	19	97	71
crooked		17	-	-
inept		12	-	-
wasted,ful	derrochado	12	6	-
secret		15	-	-
theft	robo	-	29	-
pickpocket	ratero	-	28	-
fraud	engano	-	25	12
lie,s	mentira	-	14	-
false,ity	falso,edad	-	32	-
oppressor,ion	opresor,ion	-	31	12
repression	represion	-	20	12
wickedness	maldad	-	14	-
unjust	injusto	-	47	-
injustice	injusticia	-	9	49
problem,s	problemas	-	23	7
crisis	crisis	-	22	-
hunger	hambre	-	13	8
poverty	pobreza	-	10	19
brute	bruto	-	-	10
despotic	despotico	-	-	11
shit	mierda	-	-	12
thief	ladron	-	-	21
incapable	incapaz	-	-	14
war,s	guerras	-	-	2
ugly	feo	-	-	10
exploitation	explotacio	-	-	16
burglar	robo	-	-	16
mental disor.	enajenacio	-	10	-
LAW, RIGHTS, GOOD		**126**	**189**	**195**
law,s	ley,es	63	26	33
regulation		29	-	-
freedom		10	-	-
justice,s	justicias	8	-	12
norms	normas	-	-	13
good	bueno	6	46	23
effective	eficaz	-	12	-
change	cambio	10	9	-
fair, just	justo	-	28	16
necessary,ity	necesario	-	50	3
help	ayuda	-	18	23
honest	honesto	-	-	10
independent		-	-	-
liberty,free	libertad	-	-	11
rights	derechos	-	-	11
PEOPLE, SOCIETY		**38**	**80**	**67**
people	gente	38	16	8
population	pueblo	-	29	26
society	sociedad	-	35	18
communal	comunitari	-	-	15

POLITICS/POLITICA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
GOVERNMENT, DEMOCRACY	17	16	18
ELECTIONS, CAMPAIGNS	25	4	11
PRESIDENT,POLITICIAN,POWER	22	16	10
GAMES, ART	5	1	3
LAWS, RIGHTS	3	8	3
CORRUPTION, BAD, LIES	17	28	22
COUNTRY, SOCIETY	7	11	15
MONEY, ECONOMY	3	7	8
NECESSARY, GOOD	1	8	6
MISCELLANEOUS	1	3	3
Total Adjusted Scores	1795	1387	1459

Main Components and Responses		US	MEX	COL
GOVERNMENT, DEMOCRACY		300	220	245
government	gobernante	171	129	138
democracy	democracia	-	36	22
Congress	congreso	60	-	9
House of Rep.	camara	17	-	12
Senate		40	-	-
management	manejo	-	10	-
administrat.,	administra	-	8	10
bureaucracy	burocracia	-	-	12
interior	interior	-	12	11
regime	regimen	-	-	11
ideology,ies	ideologia	12	25	6
communism	comunismo	-	-	14
ELECTIONS, CAMPAIGNS		447	49	151
election	eleccion	97	-	15
campaign		42	-	-
vote,s,ing	voto	16	-	7
competition		17	-	-
race		12	-	-
candidates	candidatos	21	-	12
convention		13	-	-
debate		11	-	-
issue		13	-	-
Democrats		85	-	-
Republican		61	-	-
party system		14	-	-
party,ies	partido,s	18	16	43
socialist		10	-	-
liberals	liberales	-	-	28
conservative	conservado	-	-	23
pri	pri	-	13	-
interest,s	intereses	-	20	-
opinion	opinion	-	-	10
promises	promesas	17	-	13
PRESIDENT,POLITICIAN,POWER		387	217	130
president,s	presidente	83	86	73
politician	politicos	69	7	-
power,ful	poder,osos	57	58	31
authority	autoridad	8	16	-
leadership		12	-	-
Reagan		23	-	-
Carter		73	-	-
Kennedy		22	-	-
Anderson		10	-	-
Nixon		14	-	-
Turbay	Turbay	-	-	11
senators	senadores	-	17	9
deputies	diputados	-	15	-
men,man	hombres	16	8	6
bachelor	licenciado	-	10	-
GAMES, ART		89	10	37
game, play	juego	66	10	-
fun		11	-	-
art	arte	-	-	23
science,s	ciencias	-	-	14
lobby		12	-	-
LAWS, RIGHTS		52	112	42
law,s	ley,es	18	64	24
rule,s,ing	regir,las	15	23	-
lawyer		19	-	-
reform	reforma	-	10	-
norms	normas	-	15	8
mandate	mandato	-	-	10

Main Components and Responses		US	MEX	COL
CORRUPTION, BAD, LIES		306	382	292
corrupt,ion	corrupcion	88	60	10
crooked		29	-	-
cheat	chanchullo	27	-	16
deals		15	-	-
pay-off		10	-	-
bribery		14	-	-
dishonesty		21	-	-
Watergate		27	-	-
Abscam		11	-	-
greed		12	-	-
bullshit		13	-	-
false,ity	falsedad	7	24	-
manipulate	manipulada	5	10	-
bad, evil	mala,o	-	43	39
dirty,ness	sucio,edad	10	47	6
lie,s	mentira.s	9	22	39
deceit	estafa	-	-	10
abuse	abuso	-	15	-
fraud	engano	-	6	10
demagogy,ia	demagogia	-	22	8
stupid	estupido	-	-	10
problems	problemas	-	35	13
injustice	injusticia	-	20	39
unfair	injusta	8	14	-
poverty	pobreza	-	12	-
repression	represion	-	17	-
theft	robo	-	10	-
negative	negativa	-	17	-
fight,struggl	lucha	-	8	11
filth	porqueria	-	-	20
wickedness	maldad	-	-	12
lizard	lagarto	-	-	11
kickback	serrucho	-	-	15
ugly	feo	-	-	11
incomprehen.	incomprens	-	-	12
COUNTRY, SOCIETY		123	150	204
nation,al	nacion,al	24	12	21
Wash., D.C.		23	-	-
U.S.A.		18	-	-
for. affairs		11	-	-
world	mundo	22	-	7
exterior	exterior	-	14	9
international	i nacion	-	18	-
universal	universal	-	-	21
country,ies	pais	-	24	42
state	estado	8	14	30
Colombia	colombia	-	-	10
people	gente	11	7	-
population	pueblo	-	7	22
social	social	-	24	35
society	sociedad	6	30	7
MONEY, ECONOMY		51	103	105
money	dinero	39	38	30
economy,ics	economica	7	65	46
business	negocio	5	-	10
well-being	bienestar	-	-	12
rich	riqueza	-	-	7

NECESSARY, GOOD		20	106	82
necessary	necesaria	5	43	16
need		-	-	-
good	buena	-	26	26
care	cuidado	-	12	-
justice	justicia	-	15	-
fair	justa	-	10	5
help	ayuda	-	-	10
important		-	-	-
interesting		15	-	-
fond of polit	politiquer	-	-	25
MISCELLANEOUS		20	38	38
intelligent		-	-	-
difficult		-	-	-
confusing		-	-	-
death	muerte	-	-	12
related	relaciones	-	20	-
boring,dom	aburrimien.	14	-	15
middle	medio	-	-	11
war	guerra	6	18	-

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PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score		
	US	MEX	COL
PARENTS, TEACHER, BOSS	34	22	20
LAW, POLICE	21	13	17
GOVERNMENT, PRESIDENT	12	14	10
KNOWLEDGE, INTELLIGENCE	3	2	3
POWER, COMMAND	19	21	26
RIGHTS, RESPECT, NEEDED	6	15	16
SUPERIOR, HIERARCHY	2	3	5
BAD, UNFAIR, CORRUPT	2	8	3
MISCELLANEOUS	1	2	0
Total Adjusted Scores	1571	1532	1595

Main Components and Responses		US	MEX	COL
PARENTS, TEACHER, BOSS		530	332	288
parents	padres	141	59	-
father, dad	padre	54	64	77
mother	madre	11	28	20
family	familia	-	17	-
paternal	paternal	-	10	-
teacher,s	maestro,s	60	48	-
school	colegio	16	14	6
rector	rector	-	-	20
professor	profesor	-	7	28
university	universida	-	-	11
military	militar	-	-	23
army		11	-	-
boss,es	jefe	60	37	45
manager	gerente	-	-	10
work	trabajo	-	18	-
patron, boss	patron	-	10	-
leader	lider	56	6	6
expert		36	-	-
figure		47	-	-
people		9	-	-
I	yo	-	7	18
elders		13	-	-
mister	senor	-	-	13
God	dios	16	7	11
LAW, POLICE		332	201	251
police,man	policia	166	71	120
law,s	ley	89	101	103
judge	juez	35	15	21
judicial	judicial	-	14	-
rule,s,er	reglas	42	-	7
GOVERNMENT, PRESIDENT		193	217	138
government	gobierno	94	135	65
president	presidente	23	32	45
administrat.	administra	15	10	-
politics	politica	24	-	20
authoritarian		16	-	-
dictator		11	-	-
institution		10	-	-
govern	gobernar	-	10	-
state	estado	-	14	8
country	pais	-	16	-
KNOWLEDGE, INTELLIGENCE		50	33	43
know,ledge	conocmto	50	9	17
intelligence	inteligenc	-	12	-
competent	competente	-	12	-
accomplish	cumplir	-	-	13
comprehend	comprende	-	-	13

Main Components and Responses		US	MEX	COL
POWER, COMMAND		300	322	371
power	poder	133	108	82
order,s	orden	13	23	53
command	mando,ar	11	34	29
control	control	43	12	-
strict		26	-	-
discipline		15	-	-
responsible,	responsabi	13	29	20
restricting		14	-	-
direction	direccion	6	13	-
strength	fuerza	5	12	14
strong	fuerte	9	-	9
force		12	-	-
direct	dirige,ir	-	22	17
impose,ition	imponer,cion	-	22	23
execute	cumplir	-	10	-
mandate	mandato	-	10	99
have	tener	-	10	-
diligent	aprovechad	-	10	-
organize,tion	organizar	-	7	-
delegate	delegar	-	-	11
reprehend	reprende	-	-	14
RIGHTS, RESPECT, NEEDED		91	226	237
right,s	derecho,s	12	20	12
respect	respeto	37	47	62
necessary,ity	necesario	15	67	14
good	buena,o	-	16	18
help,ful	ayuda	-	-	27
fair	justa	-	16	12
important		6	-	-
justice	justicia	-	20	45
liberty	libertad	-	-	15
useful	util	-	12	5
obey	obedecer	21	-	5
obedience	obediencia	-	18	8
obligation	obligacion	-	-	14
progress	progreso	-	10	-
SUPERIOR, HIERARCHY		29	49	77
superior,ity	superior	13	12	42
supreme,acy	supremo,cia	6	12	10
hierarchy	jerarquia	-	25	-
greater	mayor	-	-	25
higher		10	-	-
BAD, UNFAIR, CORRUPT		28	129	38
bad, evil	mala,o	6	32	7
oppression,iv	opresion	13	8	-
unfair	injusta	4	17	-
corrupt,ed	corrupta	5	8	-
repression	represion	-	29	-
injustice	injusticia	-	20	21
abuse	abuso	-	15	-
violation	violacion	-	-	10

MISCELLANEOUS		18	23	7
Port		13	-	-
money	dinero	5	23	7

POWER/PODER

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
ENERGY, NUCLEAR	20	0	0
STRENGTH, MIGHT	18	12	15
CONTROL, AUTHORITY, COMMAND	14	9	18
STRUGGLE, FIGHT	10	7	5
PEOPLE	5	3	4
PRESIDENT, LEADER	4	1	4
MONEY, WEALTH	7	25	14
GREED, EXPLOITATION, BAD	6	15	3
GOVERNMENT, POLITICS	6	11	16
EXCELL, WIN, GOOD	1	10	12
RUSSIA, COUNTRIES	5	2	3
MILITARY	1	1	4
MISCELLANEOUS	2	2	2
Total Adjusted Scores	1523	1469	1376

Main Components and Responses		US	MEX	COL
ENERGY, NUCLEAR		308	0	0
energy		60	-	-
nuclear		100	-	-
electric		60	-	-
solar		26	-	-
gas		11	-	-
water		10	-	-
engine		10	-	-
mower		17	-	-
muscle		14	-	-
STRENGTH, MIGHT		269	179	184
strength	fuerza	123	61	80
strong		49	-	-
might		11	-	-
forceful		46	-	-
power,ful	poderosos	13	-	11
power	potencia	-	22	-
intelligent	inteligenc	9	26	-
secure,ity	seguro,idad	-	22	7
great,ness	grande,za	-	19	20
capacity	capacidad	-	7	19
capable	capaz	-	10	-
have to	tener	-	12	17
do, make	hacer	-	-	15
be to	ser	-	-	15
trip		18	-	-
CONTROL,AUTHORITY,COMMAND		208	129	229
control	control	86	-	9
authority	autoridad	35	51	53
influence		27	-	-
manipulate	manipulacio	14	-	7
dominant,ion	dominacion	17	8	-
prestige		12	-	-
rules		10	-	-
mandate	mandato	-	-	61
command, to	mando,ar	-	38	24
justice	justicia	-	22	23
law	ley	-	10	31
respect	respeto	-	-	11
order	orden	7	-	10
STRUGGLE, FIGHT		153	106	66
struggle,fight	lucha,r	70	23	14
hunger,y		30	-	-
motivate		11	-	-
need		11	-	-
play		19	-	-
work	trabajo	12	14	-
necessary,ity	necesario	-	29	12
effort	esfuerzo	-	16	-
study	estudiar	-	7	16
ambition	ambicion	-	17	10
want	querer	-	-	14
PEOPLE		80	50	48
people		23	-	-
black		24	-	-
mind		10	-	-
physical		11	-	-
social	social	-	21	8
man	hombre	12	14	4
society	sociedad	-	15	12
human	humano	-	-	10
friends,ship	amigos	-	-	14

MISCELLANEOUS		31	30	20
religion	religion	-	-	10
sex		13	-	-
weak,ness		18	-	-
illness	enfermedad	-	13	-
comfort	comodidad	-	12	-
death	muerte	-	5	10

Main Components and Responses		US	MEX	COL
PRESIDENT, LEADER		64	13	50
president,s	presidente	36	-	16
leader	lider	17	-	17
ruler	regla	11	-	7
teacher	maestro	-	13	-
chief, boss	jefe	-	-	10
MONEY, WEALTH		114	368	178
money	dinero	73	159	65
wealth		24	-	-
rich,es	riqueza	6	128	40
economy,ic	economia,co	11	47	32
capital	capital	-	10	-
capitalism	capitalism	-	24	9
silver,money	plata	-	-	32
GREED, EXPLOITATION, BAD		94	224	33
greed		26	-	-
abuse	abuso	12	15	-
misuse		18	-	-
corrupt,ion	corrupto	21	21	7
exploitation	explotacio	-	47	13
bad, evil	malo,a	-	35	-
injustice	injusticia	-	17	6
oppression	opresion	-	10	7
unjust	injusto	-	10	-
envy	envidia	-	14	-
obsession	enajenacio	-	14	-
wickedness	maldad	-	18	-
war	guerra	17	23	-
GOVERNMENT, POLITICS		91	164	198
government	gobierno	44	106	68
politics	politica	47	35	55
democracy	democracia	-	-	17
state	estado	-	15	10
dominion	dominio	-	8	48
EXCELL, WIN, GOOD		19	153	156
super		19	-	-
excell	superacion	-	-	37
gain, win	ganar,lograr	-	23	32
good	bueno	-	31	16
love	amor	-	8	16
aid,help	ayudar	-	20	12
important	importante	-	23	-
fair, just	justo	-	18	-
liberty	libertad	-	10	10
profit,progr	aprovechar	-	10	-
realize to	realizar	-	10	-
reach, to	alcanzar	-	-	11
joy, pleasure	alegria	-	-	10
supreme	supremo	-	-	12
RUSSIA, COUNTRIES		80	36	41
Russia,USSR	Rusia,URSS	44	13	-
U.S.	USA	24	15	13
nation	nacion	12	-	11
country,ies	pais,es	-	8	17
MILITARY		12	17	48
military,ies	militares	12	-	31
arms,ament	armas,mento	-	17	17

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DEMOCRACY/DEMOCRACIA

Main Components and Responses		US	MEX	COL
FREEDOM, EQUALITY		447	535	330
freedom		237	5	9
equality,rian	igualdad	61	163	81
fair,ness	justa	41	16	-
rights	derecho,s	21	22	35
liberty	libertad	20	102	109
justice	justicia	15	62	40
life	vida	14	15	-
opportunity	oportunida	12	7	-
constitution		26	-	-
law,s	ley,es	-	14	16
expression	expresion	-	22	9
consciousness	conciencia	-	13	-
ideas	ideas	-	10	-
duty, owe	deber	-	-	13
solidarity	solidarida	-	12	-
union	union	-	44	7
unity	unidad	-	28	11
U.S., COUNTRIES		325	124	155
U.S.	EUA	202	9	-
America		53	-	-
republic,s	republica	38	9	-
Greece,Greek		20	-	-
country,ies	pais,es	12	57	45
state	estado	-	24	9
community	comunidad	-	15	10
Mexico	Mexico	-	10	-
Colombia	Colombia	-	-	91
VOTING, CHOICE		113	101	77
vote,s,ing	voto,ar	50	45	50
choice,choose	eligir	33	6	-
election,s	eleccion,es	30	17	27
participation	participac	-	33	-
GOOD, IDEAL		69	263	100
good	bueno	15	60	20
best way		19	-	-
ideal,s	ideal	12	9	4
utopia	utopia	-	32	-
utopic	utopica	-	15	11
happiness	felicidad	11	10	-
necessary,ity	necesaria	-	39	13
respect	respeto	-	21	-
excellert	excelente	-	12	-
security	seguridad	-	16	9
safe		12	-	-
solution	solucion	-	15	-
help	ayuda	-	14	11
progress	progreso	-	10	-
development	desarrollo	-	10	-
popular	popular	-	-	16
peace	paz	-	-	16

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
FREEDOM, EQUALITY	30	36	23
U.S., COUNTRIES	22	8	11
VOTING, CHOICE	8	7	5
GOOD, IDEAL	5	18	7
PEOPLE, GROUPS	4	9	14
POLITICS, PARTIES	14	5	13
CORRUPTION, BAD	2	8	11
GOVERNMENT, SYSTEM	8	8	10
IDEOLOGY, SOCIALISM	7	1	2
MISCELLANEOUS	1	1	3
Total Adjusted Scores	1448	1502	1574

MISCELLANEOUS		19	20	47
Boulevard		19	-	-
work	trabajo	-	20	7
apparent	aparente	-	-	17
be to	ser	-	-	10
share	compartir	-	-	13

Main Components and Responses		US	MEX	COL
PEOPLE, GROUPS		66	140	205
people	gente	41	15	28
individual		15	-	-
majority	mayoria	10	-	7
population	pueblo	-	63	84
social	social	-	33	4
society	sociedad	-	22	17
men,man	hombres	-	7	13
everybody	todos	-	-	29
human	humano	-	-	10
all	todo	-	-	13
POLITICS, PARTIES		201	72	190
politics	politica	60	31	77
party	partido	-	-	34
Democrat		57	-	-
president	presidente	19	18	43
representation		18	-	-
Jefferson		19	-	-
Carter		18	-	-
power	poder	10	14	25
interest,s	interes,es	-	9	11
CORRUPTION, BAD		23	120	158
corruption	corrupcion	13	9	-
bad, evil	malo	10	7	14
nonexistent	inexistent	-	43	27
lie	mentira	-	17	18
demagogia	demagogia	-	16	-
poor	pobre	-	10	-
impossible	imposible	-	10	-
fraud	engano	-	8	12
buy	compra	-	-	13
unfulfilled	incumplido	-	-	14
problem	problema	-	-	18
false,ity	falsa,dad	-	-	27
nothing	nada	-	-	12
GOVERNMENT, SYSTEM		116	117	145
government	gobierno	116	105	114
system	sistema	-	12	11
form	forma	-	-	10
regime	regimen	-	-	10
IDEOLOGY, SOCIALISM		105	10	27
ideology	ideologia	-	10	-
communism		47	-	-
dictators	dictadores	-	-	10
socialism		27	-	-
capitalism	capitalism	13	-	17
free enter		18	-	-

HUMAN RIGHTS/DERECHOS HUMANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
EQUALITY, FREEDOM	23	15	9
PEOPLE, MAN	22	11	16
JUSTICE, RIGHTS, FAIR	20	17	17
LAWS, CONSTITUTION	6	5	4
VIOLATIONS, PRISONS	3	1	16
LIFE, PURSUIT OF HAPPINESS	8	14	13
NECESSARY, IMPORTANT	6	23	10
POLITICS, ACTIVISM	7	7	9
U.S., COUNTRIES, U.N.	5	4	5
MISCELLANEOUS	0	2	1
Total Adjusted Scores	1506	1458	1473

Main Components and Responses		US	MEX	COL
EQUALITY, FREEDOM		348	224	125
equal,ity	iguales,dad	128	120	44
ERA		47	-	-
freedom		136	-	-
liberty	libertad	37	104	81
PEOPLE, MAN		338	155	218
people	gentes	39	-	23
person	persona	-	20	33
human	humano	-	-	20
women	mujer,es	46	-	8
black		41	-	-
negroes,black	negros	-	-	11
race,ial		15	-	-
children	ninos	-	-	12
humanity,ies	humanidad	14	30	-
social	social,es	-	19	-
society	sociedad	-	31	6
everybody,one	todos	25	22	30
for all		11	-	-
man	hombre	-	17	56
individual	individual	12	16	-
Carter		96	-	-
Martin Luther		23	-	-
Andrew Young		16	-	-
Narino	narino	-	-	19
JUSTICE, RIGHTS, FAIR		305	253	225
justice	justicia	33	59	70
civil rights		50	-	-
personal right		13	-	-
fair,ness	justo,s	36	37	16
basic		36	-	-
values	valores	-	-	10
right	derecho	10	16	11
speak	hablar	-	-	12
speech		13	-	-
think to	pensar	-	10	-
know,ledge	conocer,mien	-	8	11
conscience	conciencia	-	12	-
ideals	utopicos	-	12	-
respect,ed	respeto,dos	14	90	75
decency		11	-	-
dignity		31	-	-
abortion	aborto	23	7	-
religion	religion	12	-	13
peace	paz	23	2	7
LAWS, CONSTITUTION		90	75	58
laws	leyes	44	75	50
constitution	constituci	15	-	8
amendment		31	-	-

U.S., COUNTRIES, U.N.		72	57	72
U.S.	usa	20	-	12
Russia, USSR		26	-	-
world	mundo	10	10	20
United Nation	ONU	4	35	18
Mexico	Mexico	-	12	-
Colombia	Colombia	-	-	22
Iran		12	-	-
MISCELLANEOUS		0	36	10
reality	reales	-	12	-
related	relaciones	-	24	-
any	ninguno	-	-	10

Main Components and Responses		US	MEX	COL
VIOLATIONS, PRISONS		39	12	212
violated	violados	15	-	63
inexistent	inexistent	-	-	16
unfulfilled	incumplido	-	-	35
no	no	-	-	22
not respected	irrespetad	-	-	15
trampled	pisoteados	-	12	9
abuse		12	-	-
problems	problemas	-	-	10
prisons	carceles	6	-	19
tortures	tortutas	6	-	11
prisoners	presos	-	-	12
LIFE, PURSUIT OF HAPPINESS		128	206	171
life	vida	51	23	28
live,ing	vivir	8	9	18
happiness	felicidad	22	13	-
pursuit of		10	-	-
love	amor	-	12	28
needs		13	-	-
companionship	companeris	-	-	13
friend,ship	amigo,stad	-	15	13
health	salud	14	-	15
feeding	alimentaci	-	12	-
eat, to	comer	-	12	10
work	trabajar	-	18	8
education	educacion	10	25	10
help	ayuda	-	21	24
understand	comprensio	-	20	8
development	desarrollo	-	13	-
change	cambio	-	13	-
NECESSARY, IMPORTANT		85	340	134
necessary,ity	necesarios	33	107	40
good	bueno,s	16	75	12
important	importante	12	12	7
need,ed		18	-	-
obligation	obligacion	-	46	-
obligatory	obligatori	-	-	28
duty, owe	deber	-	15	25
protection	proteccion	-	21	-
security	seguridad	-	31	-
guarantees,d	garantias	6	18	-
responsible	responsabl	-	15	-
accomplish	cumplir	-	-	14
have	tener	-	-	10
POLITICS, ACTIVISM		101	100	114
politics	politica	22	14	13
democracy	democracia	19	31	12
government	gobierno	-	12	12
authority	autoridad	-	15	-
Camilism	camilismo	-	-	11
imposition	imposicion	-	12	-
power	poder	15	-	6
expression	expresion	6	16	14
protest		23	-	-
amnesty	amnistia	-	-	13
activist		16	-	-
guerrilla	guerrilla	-	-	19
military	militar	-	-	14

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UNITED STATES/ESTADOS UNIDOS

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
AMERICA, STATES	24	2	5
FREEDOM, JUSTICE, UNION	12	3	1
GOVERNMENT, POLITICS	14	3	5
LOVE, PATRIOTISM	17	1	1
COUNTRY, CULTURE	11	11	19
EXPLOITATION, WAR	4	24	19
PROGRESS, DEVELOPMENT	1	15	14
POWER, BIG	7	16	15
PEOPLE, GRINGOS	4	3	10
MONEY, WEALTH	4	18	6
OTHER COUNTRIES	2	2	4
MISCELLANEOUS	0	1	1
Total Adjusted Scores	1525	1570	1884

Main Components and Responses		US	MEX	COL
AMERICA, STATES		360	24	83
America	America	158	16	51
of America		58	-	-
U.S.A.		57	-	-
50 states		33	-	-
California		17	-	-
New York	N.Y.	8	-	11
Wash., D.C.	washington	11	-	8
states	estados	18	8	13
FREEDOM, JUSTICE, UNION		189	52	24
freedom		94	-	-
free	libre	26	-	6
united	unida	19	-	6
justice	justicia	14	8	-
liberty	libertad	14	14	-
opportunity		11	-	-
independence	independie	6	10	-
unity	unidad	-	10	-
life	vida	5	10	-
union	union	-	-	12
GOVERNMENT, POLITICS		208	51	86
government	gobierno	75	26	6
democracy	democracia	82	-	11
president	presidente	20	7	5
Reagan	reagan	-	8	30
Carter	carter	16	-	13
politics	politica	15	10	21
LOVE, PATRIOTISM		259	20	12
home		73	-	-
my country		18	-	-
flag		34	-	-
national anthem		43	-	-
great		37	-	-
good	bueno	17	20	-
beauty,ful	belleza	16	-	7
love		11	-	-
proud	orgullosos	10	-	5
COUNTRY, CULTURE		167	172	321
country	pais	124	136	132
world	mundo	-	-	13
history		15	-	-
culture	cultura	-	13	8
language	lengua	-	-	13
dominion	dominio	-	-	46
world wide		17	-	-
nation	nacion	-	-	46
map		11	-	-
empire	imperio	-	14	43
english	ingles	-	9	20

MONEY, WEALTH		68	288	111
wealth		22	-	-
rich,es	rico,queza	19	61	15
money	dinero	4	60	35
dollar,s	dolar,es	-	30	8
consume,rism	consumo,ismo	-	13	-
capitalism	capitalism	17	56	28
capitalist	capitalist	-	55	-
poverty	pobreza	-	6	13
inflation	inflacion	6	7	12
OTHER COUNTRIES		25	37	63
Russia,USSR	Rusia,URSS	15	8	5
Iran		10	-	-
Colombia	Colombia	-	-	10
North America	norteameri	-	14	37
neighbor	vecino	-	15	-
foreigner	extranjero	-	-	11

Main Components and Responses		US	MEX	COL
EXPLOITATION, WAR		59	383	319
exploit,ation	explotador	-	50	50
imperialism,t	imperialis	-	49	-
arms,ament	armas,mento	-	35	6
army		19	-	-
wasteful		10	-	-
war,s	guerra,s	12	100	57
destruction	destruccio	-	17	-
corrupt,ion	corruptos,ci	-	10	12
violence	violencia	-	12	-
bad, evil	malos	-	25	14
oppressor,ion	opresor,ion	-	27	15
incomprehens.	incomprens	-	10	-
death	muerte	-	13	13
problems	problemas	6	13	15
racism,ist	racismo,sta	6	9	14
stupid	bobos,estup.	6	-	15
snoops	metiches	-	13	-
meddlers	metidos	-	-	10
thieves	ladrones	-	-	21
injustice	injusticia	-	-	17
son of a b.	hijueputa	-	-	10
filth	porqueria	-	-	15
madness	locos	-	-	18
addict	drogadicto	-	-	17
PROGRESS, DEVELOPMENT		19	229	234
development	desarrollo	-	66	71
progress	progreso	-	16	43
technology	tecnologia	15	71	15
advance	adelanto	-	17	18
industrial	industrial	-	7	15
science	ciencia	-	14	4
cars	carros	-	-	10
intelligent	inteligent	-	14	15
interested	interesado	-	-	10
interest	interes	-	14	-
important	importante	-	10	5
help	ayuda	4	-	28
POWER, BIG		114	257	263
power,ful	poder,io	42	137	115
potency,power	potencia	-	97	70
big, large	grande	42	23	60
strong	fuertes	11	-	8
super power		19	-	-
male chauvin,	machista	-	-	10
PEOPLE, GRINGOS		57	47	174
people	gente	42	13	17
melting pot		15	-	-
gringos	gringos	-	24	102
yankees	yankees	-	-	27
blonde	monos	-	-	28
socials	sociales	-	10	-
MISCELLANEOUS		0	10	23
game, party	partido	-	-	10
touristic	turistico	-	-	13
frontier	frontera	-	10	-

ANGLO AMERICANS/NORTEAMERICANOS

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
U.S., ENGLISH	20	7	23
CAPITALISM, MONEY, JOBS	10	15	3
BAD, RACIST, EXPLOITATION	4	12	3
POWER, CONTROL, WAR	3	12	4
WHITE, BLOND, TALL	23	11	3
PEOPLE, MEN	9	9	18
COUNTRIES, EUROPE	11	8	16
WASP,PROTESTANT,CULTURE	14	1	6
GRINGOS, FOREIGNER	0	7	8
TECHNOLOGY, PROGRESS	1	8	9
GOOD, INTELLIGENT	4	7	3
MISCELLANEOUS	2	3	4
Total Adjusted Scores	1163	1508	1251

Main Components and Responses		US	MEX	COL
U.S., ENGLISH		235	102	258
US, America	EUA,America	37	62	93
American,s	Americanos	36	-	17
Anglo Saxons	anglosajon	-	-	13
saxon	sajones	-	-	12
majority		26	-	-
citizen,s	ciudadanos	11	8	-
native,s		18	-	-
English	ingles,es	94	32	83
language	idioma,leng.	13	-	40
CAPITALISM, MONEY, JOBS		120	226	38
capitalist,m	capitalist,m	-	85	-
money	dinero	38	36	-
rich,es	ricos,queza	34	30	22
dollar,s	dolar,es	-	25	-
capital	capital	-	13	-
economy	economia	-	7	16
job,s		15	-	-
work	trabajo	24	12	-
worker,s	trabajador	9	18	-
BAD, RACIST, EXPLOITATION		48	180	35
bad, evil	malos	7	20	-
prejudice		28	-	-
racist,ism	racistas	-	48	-
exploit,ation	explotador	-	51	26
problems	problemas	-	10	9
hate		13	-	-
imperialism	imperialis	-	29	-
selfish	egoistas	-	10	-
falsity	falsedad	-	12	-
POWER, CONTROL, WAR		30	177	43
power,ful	poder,osos	18	72	20
powerful nat.	potencia	-	16	-
control		12	-	-
conquest	conquista	-	-	12
war,s	guerra	-	54	11
arms	armas	-	21	-
invasion	invasion	-	14	-
TECHNOLOGY, PROGRESS		6	115	99
technology	tecnologia	-	45	9
science	ciencia	-	15	-
school	colegio	-	-	17
progress	progreso	-	15	9
develop,ment	desarrollo	-	17	38
advanced	adelantado	-	10	-
mechanized	mecanizado	-	13	-
help	ayuda	6	-	15
exchange	intercambi	-	-	11

GOOD, INTELLIGENT		45	108	29
good	buenos	31	16	11
intelligent	inteligent	-	32	6
creative	creadores	-	10	-
ambition,ous	ambicion	-	19	-
credibles	creidos	-	15	-
diligent	aprovechad	-	16	7
love	amor	14	-	5
MISCELLANEOUS		23	38	47
drugs	drogas	-	12	-
middle		11	-	-
queen	reina	-	-	11
hand	manos	-	-	10
unity	unidad	-	10	-
no	no	-	-	14
conserve		12	-	-
managed	manejados	-	16	-
relation	relacion	-	-	12

Main Components and Responses		US	MEX	COL
WHITE, BLOND, TALL		264	167	30
white,s	blanco,s	255	18	-
blond	rubios,guer	9	84	15
tall	altos	-	41	15
large, big	grandes	-	14	-
handsomes	guapos	-	10	-
PEOPLE, MEN		104	138	203
people	gente	47	48	53
person,s	persona,s	-	20	63
beings	seres	-	-	15
neighbours	vecinos	-	22	-
population	pueblo	-	-	14
family		11	-	-
men	hombres	-	14	13
women	mujeres	-	14	-
friends	amigos	11	-	21
society	sociedad	6	20	24
me		29	-	-
COUNTRIES, EUROPE		128	126	187
country,ies	pais,es	11	39	58
world	mundo	-	-	12
continent	continente	-	-	10
state	estado	-	12	-
dominion,	dominio	-	10	-
Europe	europa	12	-	11
European		20	-	-
England	Inglaterra	23	-	17
Irish		16	-	-
Canada	canada	-	10	12
south	sur	14	-	7
border	frontera	-	14	-
Mexico	Mexico	-	20	-
Colombia	Colombia	-	-	10
Brazil	brasil	-	-	12
race,s	raza,s	32	-	38
nationality	nacionalid	-	21	-
WASP,PROTESTANT,CULTURE		160	21	72
WASP's		66	-	-
Protestant		47	-	-
Baptist		10	-	-
church		10	-	-
mixture	mezcla	-	-	18
culture	cultura	11	13	30
habits	costumbres	-	8	18
different,s	diferentes	16	-	6
GRINGOS, FOREIGNER		0	110	96
gringos	gringos	-	71	74
monkeys	monos	-	-	10
mental disord	enajenacio	-	24	-
foolish	tontos	-	15	-
foreigner	extranjero	-	-	12

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SOVIET UNION/UNION SOVIETICA

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX
USSR, RUSSIA, RED	43	18
COMMUNISM, SOCIALISM	17	20
LENIN, BRESHNEV, PEOPLE	8	1
BIG, POWERFUL	7	15
WAR, ARMS, BOMBS	6	17
BAD, ENEMY, PROBLEMS	5	4
OPPRESSION, CONTROL	2	5
U.S., CHINA	5	2
EQUALITY, OPPORTUNITY	0	6
DEVELOPMENT, TECHNOLOGY	1	9
MISCELLANEOUS	5	4
Total Adjusted Scores	1480	1454

Main Components and Responses		US	MEX
USSR, RUSSIA, RED		634	257
Russia	Rusia	276	14
Russians	Rusos	22	35
USSR	URSS	117	-
Moscow	moscu	41	8
Siberia		28	-
Kremlin		19	-
red,s	rojo,s	68	34
country	pais	35	112
vodka	vodka	9	14
politics	politica	6	10
government	gobierno	13	18
community	comunidad	-	12
COMMUNISM, SOCIALISM		254	294
communism	comunismo	118	82
communist,s	comunista	110	45
socialism	socialismo	16	92
socialist	socialista	-	75
dictatorship		10	-
LENIN, BRESHNEV, PEOPLE		117	8
Lenin		38	-
Stalin		37	-
Breshnev		18	-
Marx		11	-
people	gente	13	8
BIG, POWERFUL		107	216
power,ful	poder,io	51	93
great, big	grande	-	25
big		27	-
potency	potencia	-	78
large		17	-
superpower		12	-
imperialism	imperialis	-	20
WAR, ARMS, BOMBS		89	249
war,s	guerra,s	56	96
arms	armas	-	60
arms race		10	-
bombs	bombas	4	20
invasion	invasion	6	18
intervention	intervenci	-	18
fight	lucha	-	10
armament	armamento	-	18
competition	competenci	13	9

Main Components and Responses		US	MEX
BAD, ENEMY, PROBLEMS		78	64
bad, evil	mala	9	40
evil		17	-
fear		12	-
hate		10	-
wrong		10	-
enemy		10	-
no	no	-	10
problems	problemas	-	14
disease		10	-
OPPRESSION, CONTROL		33	67
oppression,iv	opresion	24	9
control	control	-	22
limitation	limitacion	-	10
repression	represion	9	26
U.S., CHINA		77	31
USA	EUA	25	21
China		14	-
Europe	europa	-	10
Afghanistan		38	-
EQUALITY, OPPORTUNITY		0	81
equality	igualdad	-	47
good	buena	-	16
justice	justicia	-	18
DEVELOPMENT, TECHNOLOGY		13	128
development	desarrollo	-	40
work	trabajo	-	23
opportunity	oportunida	-	12
advance	avance	-	17
technology	tecnologia	-	24
Sputnik		13	-
knowledge	conocimien	-	12
MISCELLANEOUS		78	59
unknown	desconocid	-	10
cold	frio	39	24
olympics		32	10
snow	nieve	7	15

PUERTO RICANS/PUERTO RIQUENOS

PERCEPTIONS AND EVALUATIONS

Main Components	US	MEX	COL
	Percentage of Total Score		
APPEARANCE: DARK, BROWN	8	8	7
GOOD, JOYFUL, SYMPATHETIC	3	11	6
CULTURE, FOOD, MUSIC	15	6	9
SPANISH,HISPANIC,AMERICAN	30	11	9
PEOPLE, FRIENDS	17	19	30
POOR,EXPLOITED,DEPENDENT	8	6	4
PUERTO RICO, ISLAND, U.S.	14	30	32
BAD, COARSE	1	4	2
GOVERNMENT,EDUCATION,HELP	4	3	0
MISCELLANEOUS	1	1	2
Total Adjusted Scores	1417	1499	1448

Main Components and Responses		US	MEX	COL
APPEARANCE: DARK, BROWN		115	116	85
dark		55	-	-
dark hair		15	-	-
black		13	-	-
black, negro	negros	-	23	60
tan		10	-	-
brown,dark	morenos	-	51	11
tall	altos	-	-	15
small	menudo	12	30	-
little	pequeno	-	12	-
beautiful		10	-	-
GOOD, JOYFUL, SYMPATHETIC		38	172	77
good	buenos	9	41	10
joy, pleasure	alegria	-	12	19
joyful	alegres	-	44	29
amusings	divertidos	-	12	-
lively		10	-	-
aggreeable	agradables	-	15	-
nice	gentilicio	9	-	12
sympatheti	simpaticos	-	28	-
amiable	amables	-	20	7
fun		10	-	-
CULTURE, FOOD, MUSIC		216	92	114
culture	cultura	35	15	11
habits	costumbres	-	13	6
food		30	-	-
beans		11	-	-
rice		19	-	-
fiesta	fiesta	-	17	8
music	musica	63	26	14
dance,ing	baile	19	-	18
salsa	salsa	-	-	36
sings	cantantes	-	14	-
religion,ous	religion	18	-	6
heat	calor	-	7	10
hot	caliente	10	-	5
different		11	-	-
SPANISH,HISPANIC,AMERICAN		421	161	119
Spanish	Espanol	206	-	12
language	lenguaje	51	7	9
accent		13	-	-
English	ingles	8	12	10
Hispanic,s		65	-	-
Latin,s	latinos	6	48	29
nationality	nacionalid	-	32	-
race,clan	raza	14	23	6
foreign		20	-	-
foreigner	extranjero	-	-	28
American,s	Americanos	38	31	14
gringos	gringos	-	8	11

Main Components and Responses		US	MEX	COL
PEOPLE, FRIENDS		241	291	391
people	gente	59	62	54
persons	personas	-	38	63
population	pueblo	-	-	34
friend,s,ship	amigos,stad	38	49	48
beings	seres	-	-	17
humans	humanos	-	14	9
immigrant,s		36	-	-
citizens	ciudadanos	-	16	10
inhabitant	habitantes	-	-	16
brothers &	hermanos	-	-	15
indian	caribe	-	13	-
women	mujeres	-	10	8
man, men	hombre,s	-	51	72
minority		37	-	-
neighbors	vecinos	8	-	12
friendly	amigables	15	17	9
Cubans	Cuba	16	-	8
stranger	desconocid	-	21	16
family		22	-	-
kids		10	-	-
POOR,EXPLOITED,DEPENDENT		109	91	53
poor	pobres	53	16	-
poverty	pobreza	16	8	-
welfare		17	-	-
slums		15	-	-
problems	problemas	-	14	7
exploited,ion	explotados,c	-	25	-
oppressed	oprimidos	8	-	12
unjust	injusto	-	-	10
dependent,cy	dependient	-	16	14
underdevel	subdesarro	-	-	10
dominated	dominados	-	12	-
PUERTO RICO, ISLAND, U.S.		197	448	418
Puerto Rico	Puerto Rico	-	-	82
from Puerto R	de puerto	-	-	10
island	isla	80	78	44
islander,s	islenos	16	30	22
beach,es	playa,s	6	25	7
from coast	costenos	-	-	33
San Juan		21	-	-
sea	mar	-	53	42
country	pais	11	55	91
US, America	EUA, America	-	47	50
New York	New York	49	9	-
Caribbeans	caribenos	7	13	-
Central Amer.	Centro Amer.	-	23	21
Latin America	L American	-	27	-
South America	S America	-	14	-
Mexico,ans	Mexico,ans	17	12	-
colony	colonia	-	31	20
nation	nacion	-	-	16
national	nacional	-	12	-
state	estado	-	12	-
flag	bandera	10	7	-

BAD, COARSE		14	64	24
bad, evil	malos	-	15	-
fat	gordos	-	-	15
mental disord	enajenacio	-	16	-
dirty		14	-	-
ugly	feos	-	10	9
indifferent	indiferent	-	13	-
green	verde	-	10	-
GOVERNMENT,EDUCATION,HELP		52	47	6
government	gobierno	-	17	6
governed	gobernados	-	10	-
education		16	-	-
school,s		12	-	-
help	ayuda	10	6	-
development	desarrollo	-	14	-
struggle		14	-	-
MISCELLANLOUS		14	17	28
solds	vendidos	-	17	-
radio		14	-	-
united,ty	unidos	-	-	12
antillian	antillanos	-	-	16

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CUBANS/CUBANOS

Main Components and Responses		US	MEX	COL
APPEARANCE: DARK, BROWN		79	262	72
black,s,negro	negro,s	14	140	24
dark		65	-	-
brown,dark	morenos	-	43	6
race,clan	raza	-	28	-
nationalit	nacionalid	-	22	8
red	rojos	-	14	-
tall,high	altos	-	15	-
ugly	feos	-	-	11
white hair	cana	-	-	23
CULTURE: CIGARS, MUSIC		160	46	52
culture		12	-	-
cigars		74	-	-
tobacco	tabaco	-	-	13
music	musica	18	22	11
rythm	ritmo	-	10	-
sugar	azucar	18	14	20
food	comida	26	-	8
baseball		12	-	-
SPANISH, HISPANIC, LATIN		248	23	21
Spanish		140	-	-
language		34	-	-
Hispanic		34	-	-
Latins	Latinos	23	8	12
Mexicans		17	-	-
indian	caribe	-	15	9
PEOPLE, MEN, FOREIGNERS		174	185	188
people	gente,s	91	40	29
persons	personas	-	26	31
men	hombres	-	32	40
humans	humanos	-	23	-
population	pueblo	-	-	33
inhabitant	habitantes	-	-	12
citizens	ciudadanos	-	-	10
minority		16	-	-
foreign		10	-	-
foreigners	extranjero	21	-	11
friend,s,ship	amigos,istad	6	64	22
children		18	-	-
family		12	-	-
WORK, EDUCATION, PROGRESS		47	70	43
work	trabajo	4	17	9
worker,S	trabajador	11	28	7
business		11	-	-
education	educacion	16	15	5
progress	progreso	-	-	10
help	ayuda	5	10	-
strength,	fuerza	-	-	12

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
APPEARANCE: DARK, BROWN	5	17	5
CULTURE: CIGARS, MUSIC	11	3	4
SPANISH, HISPANIC, LATIN	17	2	1
PEOPLE, MEN, FOREIGNERS	12	12	13
COMMUNISM,CASTRO,SOVIETS	14	20	33
WAR,GUERRILLA,REVOLUTION	3	5	10
CUBA, ISLAND, FLORIDA	20	15	17
POOR,PROBLEMS,OPPRESSION	5	8	5
GOOD, LIBERTY, JOYFUL	1	11	6
WORK, EDUCATION, PROGRESS	3	5	3
REFUGEES, BOAT PEOPLE	7	0	1
MISCELLANEOUS	2	4	2
Total Adjusted Scores	1459	1532	1599

REFUGEES, BOAT PEOPLE		109	0	12
refugees		60	-	-
immigrants		14	-	-
take refug	refugiados	-	-	12
boat,s		35	-	-
MISCELLANEOUS		24	54	30
the guevar	che guevar	-	-	11
water		11	-	-
sea	mar	-	18	6
warm		13	-	-
unknowed	desconocid	-	18	-
submited	sometidos	-	18	13

Main Components and Responses		US	MEX	COL
COMMUNISM,CASTRO,SOVIETS		199	305	473
communism,ist	comunismo	33	42	96
socialism,ist	socialismo	-	175	84
dictatorship	dictadura	-	-	11
Castro	F. Castro	137	60	200
Russia,ns	Rusia	14	16	35
Soviets	Sovieticos	-	-	10
government	gobierno	9	9	14
politics	politica	6	3	12
regime	regimen	-	-	11
WAR,GUERRILLA,REVOLUTION		39	73	144
war	guerra	11	25	17
conflict	conflicto	-	-	12
guerrilla	guerriller	-	-	41
revolution	revolucion	17	23	55
arms	armas	-	7	11
missile,s		11	-	-
fight	lucha	-	18	8
CUBA, ISLAND, FLORIDA		289	223	250
Cuba	Cuba	37	22	32
island,s	isla	62	58	83
islander	islenos	-	32	36
from coast	costenos	-	-	26
Havana		34	-	-
Caribbean,s	Caribenos	15	17	-
Central Amer.	Centro Amer.	-	8	10
south		11	-	-
Florida		58	-	-
Miami	miami	47	10	14
country	pais	18	40	42
America	America	-	24	-
USA	EUA	7	12	7
POOR,PROBLEMS,OPPRESSION		74	125	78
poor	pobres	35	38	8
trouble		14	-	-
problems	problemas	-	15	15
oppressed,ion	oprimidos	11	20	28
repressed	reprimidos	-	-	17
discriminat.	descrimina	-	14	-
alienated	alienados	-	-	10
exile		11	-	-
bad, evil	malos	3	16	-
manipulate	manipulado	-	10	-
dependent,	dependient	-	12	-
GOOD, LIBERTY, JOYFUL		17	168	95
good	buenos	4	30	21
freedom		13	-	-
liberty, f	libertad	-	28	19
union	union	-	13	-
equality	igualdad	-	18	13
happy,ness	felices,dad	-	8	20
joy,ful	alegres,ia	-	61	22
amiable	amables	-	10	-

MEXICAN AMERICANS/MEXICANOAMERICANO

PERCEPTIONS AND EVALUATIONS

Main Components	Percentage of Total Score US	MEX	COL
CULTURE, MUSIC, APPEARANCE	17	8	7
SPANISH, LANGUAGE	15	0	2
CHICANOS, MEXICANS, MIXTURE	9	18	11
PEOPLE, FRIENDS, MEN	7	12	25
IMMIGRANTS, BORDER, ALIENS	16	7	5
POVERTY, PROBLEM, EXPLOITED	8	10	5
MEXICO, TEXAS, U.S.	15	13	22
WORK, MONEY, DEVELOPMENT	7	12	3
GOOD, UNITED, FRIENDSHIP	5	8	12
BAD, FOOLISH, DEPENDENT	0	12	4
MISC	1	1	5
Total Adjusted Scores	1250	1183	932

Main Components and Responses		US	MEX	COL
CULTURE,MUSIC,APPEARANCE		216	94	58
culture	cultura	17	30	9
nationality	nacionalid	-	31	-
habits	costumbres	-	12	-
music	musica	28	-	19
food		33	-	-
tacos		27	-	-
tortillas		17	-	-
beans		13	-	-
sombrero, hat	sombrero	9	-	18
Catholic		5	-	-
religion,ous	religion	10	6	-
dark		23	-	-
brown,dark	morenos	19	15	-
little han	manitos	-	-	12
wetbacks		15	-	-
SPANISH, LANGUAGE		184	0	21
Spanish	espanol	118	-	7
language	lengua	43	-	6
accent	acento	12	-	8
bilingual		11	-	-
CHICANOS,MEXICANS,MIXTURE		116	209	90
Chicanos	chicanos	42	71	17
Hispanic		46	-	-
Mexicans	mexicanos	12	14	-
pochos	pochos	-	41	-
pachucos	pachucos	-	12	-
gringos	gringos	-	13	8
Latins	latinos	-	16	8
indians	indios	-	-	18
race,clan	raza	16	14	21
mixture	mezcla	-	28	18
PEOPLE, FRIENDS, MEN		85	146	210
people	gente	49	29	20
persons	personas	-	24	32
friends	amigos	9	14	41
neighbors	vecinos	-	-	13
population	pueblo	-	9	24
man, men	hombre,s	-	35	41
family	familia	15	17	-
children		12	-	-
brothers &	hermanos	-	18	9
relation,s	relacion,es	-	-	18
many	muchos	-	-	12
IMMIGRANTS,BORDER,ALIENS		196	79	45
immigrant,s	inmigrante	35	24	
border,s	frontera,s	38	46	45
migrants		21	-	-
minority		38	-	-
citizens		13	-	-
aliens		17	-	-
illegal	ilegales	19	9	-
foreign		15	-	-

Main Components and Responses		US	MEX	COL
POVERTY,PROBLEM,EXPLOITED		104	117	43
poor	pobres	65	10	12
poverty	pobreza	20	43	-
problems	problemas	-	33	20
discriminat.	descrimina	9	9	-
exploited,ion	explotados	-	22	11
oppressed		10	-	-
MEXICO, TEXAS, U.S.		191	156	185
Mexico	Mejico	77	23	35
country,ies	pais,es	-	33	48
California	California	46	-	7
Texas	Texas	29	-	19
US	EUA	-	12	16
state	estado	-	14	-
America	America	-	17	29
nation	nacion	-	23	6
national		10	-	-
location	situacion	-	22	-
north	norte	-	-	15
south		29	-	-
society	sociedad	-	12	10
WORK,MONEY,DEVELOPMENT		86	141	25
work	trabajo	22	41	-
jobs		19	-	-
worker,s	trabajador	19	17	-
farm,s,er		26	-	
laborers	braceros	-	18	-
money	dinero	-	25	-
dollars	dolares	-	13	-
develop	s desarrol	-	20	-
development	desarrollo	-	7	15
progress	progreso	-	-	10
GOOD,UNITED,FRIENDSHIP		60	92	100
good	buenos	6	41	21
friendly		14	-	-
united	unidos	-	-	23
union	union	9	14	21
necessity	necesidad	-	12	-
help	ayuda	6	12	20
fighter	luchadores	-	13	-
friendship	amistad	-	-	15
love		14	-	-
freedom		11	-	-
BAD, FOOLISH, DEPENDENT		0	137	30
bad, evil	malos	-	32	8
negatives	negativos	-	10	-
betrayers	traidores	-	23	-
treason	traicion	-	24	-
foolish	tontos	-	10	-
resigned	conformist	-	16	-
indifferen	indiferent	-	10	-
strange	raros	-	-	12
dependent,	dependient	-	12	-
sold themselv	vendidos	-	-	[illegible]

MISC		12	12	40
travel		12	-	-
indefinite	indefinido	-	12	-
movies, films	pelicula,s	-	-	23
oil, petro	petroleo	-	-	17

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APPENDIX II

THE ASSOCIATIVE GROUP ANALYSIS (AGA) METHOD

DATA COLLECTION, ANALYSIS, AND MAIN CATEGORIES OF INFERENCES

Associative Group Analysis (AGA) is a research method for assessing the perceptions, psychological meanings, and attitudes of specific social or cultural groups. The central assumption behind the AGA approach is that a group's psychological meaning of a particular theme may be reconstructed from their word associations to the theme. Ever since Noble (1952) introduced his verbal-association-based measure of meaningfulness, investigators have been exploring ways of using verbal associations to assess various dimensions of psychological meaning. Especially important in this field are the investigations of James Deese (1962, 1965). The AGA method was developed for the systematic assessment of subjective culture. It is used to draw inferences about such important variables as cultural meanings (Szalay and Brent, 1967), attitudes (Szalay, Windle, and Lysne, 1970), and value orientations (Szalay, Brent, and Lysne, 1968). The AGA method has proved capable of measuring psychological meanings with an efficiency comparable to that of other widely used methods---similarity ratings, substitution tasks, and the word-adapted semantic differential (Szalay and Bryson, 1972).

In contrast to traditional word-association approaches in which the subjects are asked to give a single response for each stimulus word in the AGA method the subjects give as many responses as they can think of in one minute. The technique is referred to as "continued free verbal association." This "continued association" technique produces response material with sufficiently broad foundation without having to use extremely large samples---a requirement that frequently makes socially relevant studies unfeasible and impractical. Generally, samples of 50 to 100 subjects are used to represent each particular group. The samples include preferably equal numbers of males and females. The requirements for representative sampling are fundamentally the same as in any other data collection aiming at generalizable results.

Through careful, systematic selection of stimulus themes, investigations can be focused on any desired problem areas or domains. Several related themes are selected in the representation of each domain in order to observe consistent trends on a broader data base and thus produce more generalizable findings. A strategy has been developed for selecting themes that are representative of the domains for each culture group (Szalay and Maday, 1974).

DATA COLLECTION, TEST ADMINISTRATION

The standard AGA testing conditions of group testing, written form of administration, and working with little time pressure help promote more spontaneous, meaning-mediated responses. Individual subjects remain anonymous (demographic data being obtained by a brief questionnaire that carres the same code number as the subject's test slips); assurance of this helps to reduce the likelihood of bias in the form of acquiescence, considerations of social desirability, etc.; it also opens up a variety of emotion-laden issues to objective inquiry.

The subjects are asked to write free verbal associations to each of the stimulus words presented on randomly sequenced cards. They receive the following instructions, as well as the test material, in their native language:

> This experiment is part of a study, in verbal behavior, and this particular task involves word associations. These are group experiments, and your responses will not be evaluated individually but collectively for your group. Your responses are completely anonymous, and you are free to give your associations concerning any subject. There are no bad or wrong answers, so do not select your responses but put them down spontaneously in the order that they occur to you.
>
> The task is easy and simple. You will find a word printed on each slip of paper. Reading this stimulus word will make you think of other associated words (objects, ideas, issues, etc.). You are asked to write as many separate responses as you can think of in the time allotted. Try to think of one-word responses and avoid long phrases or sentences.
>
> It is important that in giving your responses you always take the given stimulus word into consideration. For example, if the stimulus word was *table* and your answer was *writing*, in giving the subsequent responses you must refer back to *table* and avoid "chain" responses (*writing, pen, ink, blue, ocean, sail*....).
>
> Please work without hurrying, but do your best to give us as many answers as possible. One minute will be given for each word. At the end of each minute I will ask you to go on to the next word. Do not work longer than one minute on any word and do not read ahead or return to others later.

DATA ORGANIZATION: SCORING RESPONSES, COMPILING GROUP RESPONSE LISTS

A logical assumption is that earlier responses are more meaningful than later ones, that the first response has more salience to the subject than the last. This assumption is supported by empirical evidence. The stability of responses obtained at different rank places was studied by comparing the responses obtained from the same group in two separate sessions one month apart (Szalay and Brent, 1967). The responses obtained at higher rank places in the first test showed higher stability in the second test than did the responses first obtained at lower rank places. The coefficients of stability obtained in the comparative study provide the weights for the various rank places. The weights, beginning with the first response, are 6,5,4,3,3,3,3,2,2,1,1,1.

The cards are organized by stimulus words, and the individual responses from all the subjects are tallied into group response lists. Certain responses (e.g., school to educated) will occur to many members of the group; other responses may be given by only one or two members. In order to focus on the shared meaning for a particular group, the responses given by only one person are excluded from analysis. Dropping the idiosyncratic responses helps us to concentrate on the more stable, shared responses and simplifies the data processing and analysis. Dropping the idiosyncratic responses helps us to concentrate on the more stable, shared responses and simplifies the data processing and analysis.

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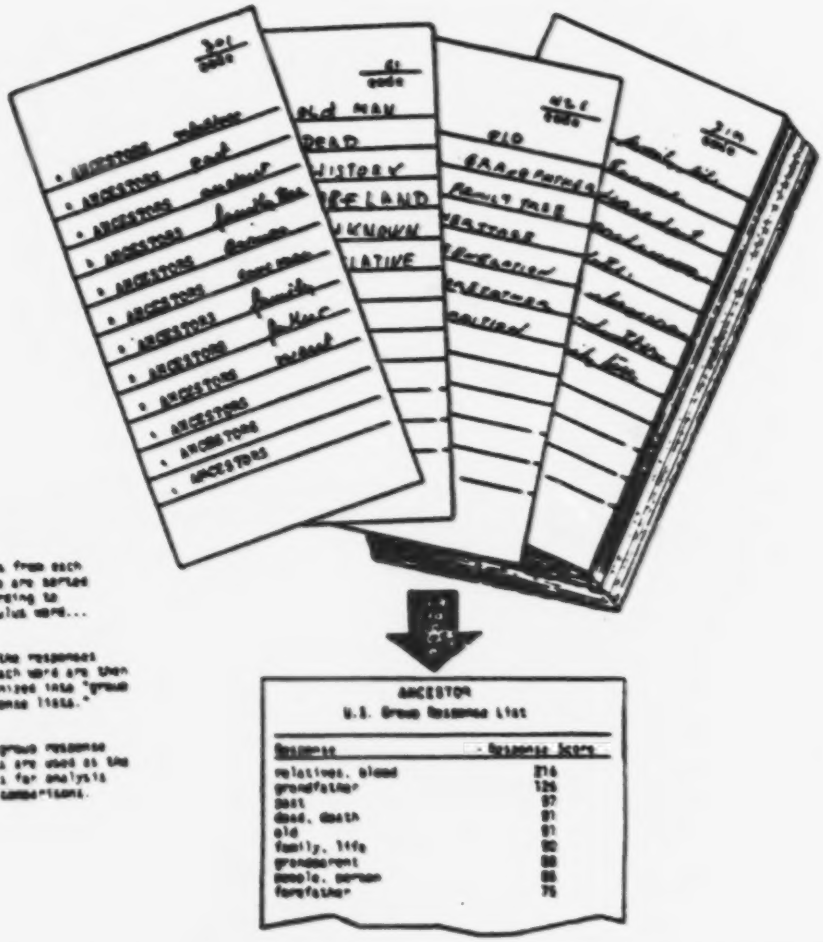

Cards from each group are sorted according to stimulus word...

and the responses to each word are then organized into "group response lists."

The group response lists are used as the basis for analysis and comparisons.

ANCESTOR
U.S. Group Response List

Response	Response Score
relatives, blood	216
grandfather	126
past	97
dead, death	91
old	91
family, life	90
grandparent	88
people, person	86
forefather	75

If we look at associations produced by members of our own culture group, they appear to be just plain common sense. We tend to feel that everybody would produce similar responses and that the responses do not tell us anything new. This impression is probably the major reason that the potential information value of associative response distribution has not been clearly recognized in the past. The systematic exploitation of associations as an important information source is the central objective of the AGA method. The feeling that everybody would produce similar responses is a culture-bound impression. This becomes apparent if we compare associations obtained from groups with different cultural backgrounds. A comparison of U.S. and Korean responses to the stimulus ancestors, for instance, shows that the most frequent U.S. response relative occurs only down around the middle of the Korean response list. Of the five most frequent Korean responses, only two, grandfather and forefather, occur to the Americans. Both lists contain numerous responses which have high scores or salience for one culture group and low or no salience at all for the other group. A quick glance at the most frequent responses readily reveals that they are not accidental, but deeply rooted in the cultural background, religious-moral philosophy, life conditions, and contemporary experiences of the respective groups.

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U.S. AND KOREAN GROUP RESPONSES TO *ANCESTORS*

U.S. GROUP		KOREAN GROUP	
Response	Response Score	Response	Response Score
relatives, blood	216	grandfather	420
grandfather	126	rite	198
past	97	forefather	125
dead, death	91	grave, visit	106
old	91	veneration	84
family, life	90	elders	82
grandparent	88	Tau gun	81
people, person	85	burial ground	77
forefather	75	great grandfather	77
history	69	father	58
before, -[illegible], -us	56	geneology	58
ancient	54	generation	55
descendant	52	day gone by	49
family tree	48	primitive man	35
grandmother	47	respect	34
predecessor	45	human being	33
father	34	founder	31
long ago	32	relatives, blood	31
heritage	31	history	30
Indians	26	family, life	28
Ireland, ish	24	tradition	28
tradition	23	ties	25
caveman	18	serve	24
great	17	other	23
forebearers	16	deceased	19
German, y	15	home	19
great grandfather	15	lineage	18
foreign, er	14	hill	17
generation	13	I	14
Neanderthal	13	dead, death	14
early, ier	11	habit	12
Java man	11	senior	11
Adam	10	vanity	11
Europe	10	country side	10
other	10	posterity	10
worship	10	clan	9
American	8	Lee Dynasty	9
year	7	Lee Sun -sin	8
unknown	6	Park Hpokkose	8
geneology	6	King Sejong	7
respect	6		
man	5		

Each group response list represents a rich information source reflecting the group's characteristic understanding of the stimulus word, including perceptual and affective details which are frequently unverbalizable and below their level of awareness. Actually, a systematic examination of such response lists has shown that every response contains a piece of valid information about the group's characteristic understanding and evaluation of the stimulus word. Responses with a sizable score value (10 to 15) are rarely accidental. Using conservative estimates, score differences of 18 can be considered significant at the .05 level, score differences of 24 at the .01 level. The wealth of information provided by the group response list is impressive, since even small score differences can have significant implications for communication and behavior (Szalay et al., 1972).

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COMPARABILITY OF RESPONSE LISTS

The treatment of the responses is consistent with the conceptualization of subjective meaning as a composite of several main perceptual and evaluative components. It reflects enterprise to reconstruct this composite meaning through a reproduction of its main components by their context, and in their actual saliences. In the framework of our analysis, the subjective saliences of specific perceptual and evaluative elements is inferred from the response scores. The more people give a particular response, like evacuation, the greater is the salience of this mosiac element, for instance, in subjective meaning of ANCESTORS. In our effort to achieve a faithful proportionate reconstruction of the group's subjective meaning we rely on all of the shared responses given by the members of a group to a particular issue or theme. The salience of each mosiac element revealed by a particular shared response is revealed by the response score which is a function of how many people gave this response and with what subjective weight. Along this rationale of proportionate representation the relative salience of a specific response or of a particular response cluster is not only a function of the absolute score value but depends also on the relationship of the responses to the total score accumulated by all shared responses given to that particular stimulus theme. The same score value shows less salience in the context of a group which produces many responses, than in the context of another group which produces fewer responses.

In the following treatment of the data the requirements following from this principle of proportionate representation are consistently maintained. It is particularly important to keep this distinction in mind to understand certain basic differences between the AGA and the survey results. In the case of the surveys the number of those who took a favorable stand and those who chose a negative position on a particular question represent absolute numbers reflecting positive vs negative choices. In comparision the response scores used by AGA convey relative saliences. To maintain consistency with this rationale of relative saliences in the processing of the AGA data, as necessary, various types of score adjustments are made to maintain comparability. The following two examples may be indicative.

In the comparative study of Koreans and U.S. cultural meanings, we found that in responding to 200 themes, the Koreans gave 10% fewer responses than the Americans. It became obvious by various controls that this difference was largely an influence of the Korean alphabet, which requires more time to write. To account for this discrepency, unrelated to the subjective meanings, an adjustment score was added to the Korean score to make the U.S. and Korean scores comparable. To maintain comparability samples of 100 respondents are generally used. In a few instances where we have to compare smaller groups, like 75 adults with 100 students, we adjust the scores of the smaller group (in this case by 33%) to maintain direct comparability.

MAIN CATEGORIES OF INFERENCES, THEIR RELIABILITY AND VALIDITY

For the identification of various psychocultural characteristics, several analytical procedures have been developed, relying on the group response lists as the main data base.

GROUP PERCEPTIONS, IMAGES, AND MEANINGS

The group response lists contain a rich variety of responses, each reflecting a different mosaic element of the total psychological meaning. Grouping responses with similar content together helps to identify the main components of meaning and their characteristic saliences. This content analysis is performed by two or more independent judges whose background and frame of reference is by and large similar to that of the group tested. If Korean and American groups are to be tested, the coders would be a Korean and an American. Each judge receives a list of all responses to a particular stimulus word (the Korean responses translated into English). They choose eight to sixteen categories which they feel subsume all the responses in meaningful groupings relevant to the stimulus word, and then assign the responses to these categories. The categories may be of low or high generality, concrete or abstract; but they should be simple, not very abstract, and at the same level of generality. It is important to chose clearly different, well=delimited categories that do not overlap. It is necessary to choose between alternative possible categories: some will fit into the total system of categories better than others; some will communicate better than others. Responses that do not seem to fit into any of the categories are put into a miscellaneous category. Responses that may be assigned with equal justification to two or more categories are recorded for further discussion. The coders then meet with a senior researcher to discuss their agreements and disagreements. Where there are discrepant categories, three solutions are possible: new alternative categories, category combinations at a higher level of abstraction, or complementary categories. The final categories are selected to highlight the most characteristic aspects of the groups' responses to the stimulus word. This method maintains comparability of results in the analysis of the responses from the different cultural population samples. Once the categorization is finalized, a final check is required to make sure that all the responses are included and that they have their proper response scores.

Each category is described by a score and by a label to indicate its content. The category score is the sum of the scores of each subsumed response and expresses the importance of the category for a particular group. If a category yields a high score for a group, it may be said that the category constitutes an important meaning component of that theme for that group. The categories and category scores present a logical set of data from which the central meaning of the stimulus word may be deduced, either directly or through advisors or background literature on the culture.

Using this procedure to analyze the stimulus theme ancestor, for example, we find a sizable group of responses dealing with "rites, veneration, and worship." The overwhelming majority of these responses come from the Koreans while only a few of the American responses fall in this category. A modest familiarity with the cultural background of the Koreans makes it obvious that this component reflects the traditional ancestor worship and shows how salient this cultural element is in the minds of contemporary Korean citizens. Another group of responses identified by the judges concerns the past and other time references, indicating that ancestors belong very much to pat, ancient times in the minds of our American respondents. This is less the case with the Koreans, probably because active veneration and worship is still part of the contemporary religious practices. Another cluster of related responses involve references to foreign, predominantly European countries. These responese come practically exclusively from Americans and show their awareness of their foreign ancestry. Naturally this component of cultural meaning is essentially missing from the Korean image of ancestors. Through this process of content analysis, the judges assign all responses to main response categories of U.S. and Korean cultural meanings.

CATEGORIZATION OF U.S. AND KOREAN RESPONSES TO *ANCESTORS*

RITES, VENERATION, WORSHIP	score US	score K	TIME: PAST, OLD	score US	score K	PEOPLE, FOREIGNERS	score US	score K
worship	10	-	past	97	-	American	8	-
respect	6	34	old	91	-	Europe	10	-
veneration	-	84	before,-me,-us	56	-	German,-y	15	-
serve	-	24	ancient	54	-	Ireland,-ish	24	-
great	17	-	long ago	32	-	Indians	26	-
rite	-	198	early,-ier	11	-	foreign,-er	14	-
other	6	44	unknown	6	-	human being	-	33
			days gone by	-	49	man	5	-
			year	7	-	people,person	86	-
			posterity	-	10			
	39	384		354	59		187	33

In the case of the responses to ancestors the judges used ten categories to identify the most salient components of the groups' contemporary meanings of ancestors. The scores the various components accumulated in this process reflect the subjective salience of each component for the cultural groups compared. The main content categories obtained by this analysis describe the total subjective meaning of the theme in terms of the main components characteristic of each group's understanding. Because there is usually a difference between the two groups in their level of responding, the category scores are converted to percentages of the respective total scores in order to make them directly comparable.

This process of using relevant categories for the identification of main response clusters which are separate from each other and internally homogenous aims to simplify the rich and diverse picture of hundreds or so separate mosaic pieces to a simpler picture based on a fewer number of main components. This simplification involves human judgements and a certain degree of inescapable subjectivity. A critical consideration here is that while the related responses are aggregated in considering their relationship, the analysts have to consider the context of the stimulus theme. Whether "Neandertha1" or "Java" fits better into a category of geographic location or a category of prehistoric man depends on a great deal whether the stimulus theme was "ancestor" or "tourism." To allow the interested reader to look for additional details and to develop his or her own judgements the response lists are presented in full in Appendix I.

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PERCEPTION AND EVALUATION OF ANCESTORS BY AMERICANS AND KOREANS

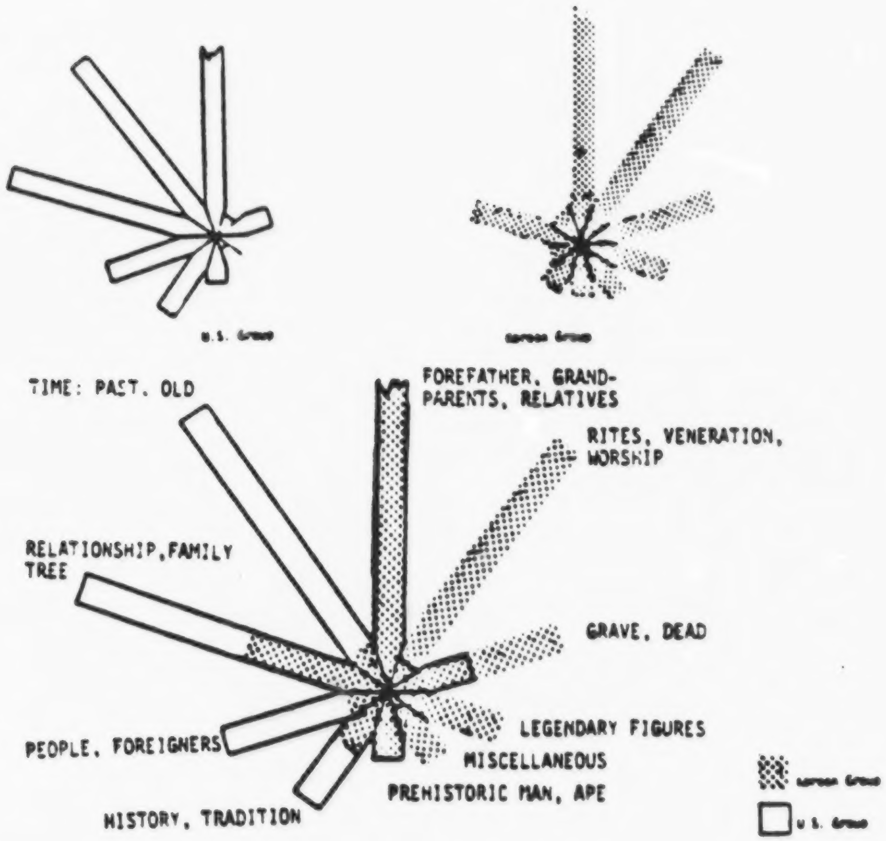
Meaning Components	U.S. Group		Korean Group	
	Score	%	Score	%
Time: Past, Old	354	20	59	3
Relationship, Family Tree	335	19	196	9
People, Foreigners	187	10	33	2
History, Tradition	152	8	84	4
Prehistoric Man, Ape	73	4	35	2
Forefathers, Grandparents, Relatives	546	30	824	39
Rites, Veneration, Worship	39	2	384	18
Grave, Dead	91	5	233	11
Legendary Figures	-	0	52	7
Miscellaneous	25	1	108	5
Total Scores (Dominance)	1,802		2,100	

The reliability of the content analytic method was tested by comparing the performance of five judges working independently from each other. The interjudge reliability measured by product-moment correlation across 76 categories was .7. The validity of such inferences on particular single meaning components cannot be directly assessed because simple criterion measures are not available. There are, however, findings which show, for instance, that the salience of these meaning components provides valid predictions on the meaningfulness of messages in intercultural communications. Communication material that capitalized on salient components of cultural meanings was judged by members of this culture as relatively more meaningful than comparable communication material produced by cultural experts (Szalay, Lysne, and Bryson, 1972).

Another way to present the results of content analysis is the semantograph. It shows the main categories of group meaning by using radially arranged bargraphs. The dotted bars represent the main components of Korean interpretation and the striped bars the main components of U.S. interpretation. Where the bars are similar in length, substantial agreement exists between U.S. and Korean responses. The bars are arbitrarily arranged so that those on the left of the semantograph show meaning components especially strong (salient) for the U.S. group and those on the right show meaning components especially strong for the Korean group. This presentation is designed to help the reader to recognize components on which his own group and the other culture group are in agreement or disagreement.

ANCESTOR

Main Meaning Components
for U.S. and Korean Groups



U.S. and Korean Groups' Main Meaning Components in Combined Presentation

Effective communication requires that we address members of other cultures on components that are salient to them. Thus, in communicating with Spanish-speaking groups on education, components that are predominantly Hispanic (e.g., politeness, family background, etc.) can be expected to elicit interest and understanding. For those familiar with the cultural backgrounds of the groups producing the associations, it is apparent that the high-scoring responses reflect their salient characteristics. The response polite from an Hispanic group, for example, reflects their emphasis on formal, polite behavior. With a deeper knowledge of the cultural background, all the responses can be traced to the religious-moral philosophy, history, life conditions, and contemporary experiences of the respective culture groups. These trends of cultural interpretation, of course, are not limited to single concepts; rather, they reflect general cultural experiences, life conditions, and philosophies characteristic of the groups compared.

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SUBJECTIVE PRIORITIES OR IMPORTANCE

THE DOMINANCE SCORE

Every group has its own set of priorities: Americans are said to be preoccupied with material comfort, technical details, and scientific progress, while Hispanics are said to focus on family traditions, personal friendships, and spiritual values. The psychological priorities characteristic of a particular group can be inferred from dominance scores. How important a certain subject, theme, idea, or issue is to a particular group can be inferred from the number of responses they give to it as a stimulus word. The dominance score, simply the sum of the scores of all responses elicited by a particular theme or domain, is used to measure subjective importance. It is a modified version of Noble's (1952) "meaningfulness" measure.* The priorities of different social or cultural groups can be compared by looking at their dominance scores on the same concepts. Dominance scores reveal group-specific priorities not only on single issues but also for larger domains, as shown in the example below.

DOMINANCE SCORES OF BLACK AND WHITE GROUPS

Domain and Themes	White	Black	Domain and Themes	White	Black
ISMS			SOCIAL PROB.		
democracy	636	449	society (U.S.)	316	342
socialism	396	280	social class	402	475
capitalism	362	298	social justice	376	378
communism	733	502	social progress	260	334
mean	532	382	mean	338	382
NATION			NEEDS		
nation	661	591	goal	514	581
United States	877	765	expectation	236	298
patriotism	508	222	desire	621	701
Americans	605	648	valuable	832	876
mean	663	556	mean	551	614

These results come from a study of Black and White blue-collar workers who were compared on the relative importance they assigned to 60 selected themes in 15 domains. The table indicates that the Black group was more concerned with social problems and needs, while the White group placed more emphasis on political isms and nationalism.

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*Noble (1952) first demonstrated that the number of associations given by a person in a continued association task of one minute provides a measure of "meaningfulness" that is highly correlated with the person's familiarity with the word and its meaning.

The group-based dominance scores have been found to be highly culture-specific (Szalay, Moon, Lysne, and Bryson, 1971) and have a reliability of

More information on the dominance scores can be found in Communication Lexicon on Three South Korean Audiences (Szalay, Moon, and Bryson, 1971).

OVERALL SIMILARITY IN PERCEPTIONS

THE SIMILARITY COEFFICIENT AND INTRAGROUP HOMOGENEITY MEASURE

Without considering the actual nature of differences one may ask generally to what extent do two groups differ in their understanding of a particular theme. Free verbal associations offer an empirical answer to this question based on the principle that the closer the agreement between the associations of two groups on a particular theme, the more similar their meanings are. To measure the extent to which two groups agree in their perception and understanding of a particular theme, idea, or issue, the coefficient of similarity is used.

Similarity in subjective meaning is inferred from the similarity of response distributions measured by Pearson's product-moment correlation. Close similarity (high coefficient) means that the high frequency responses produced by one group are also high frequency responses for the other group; similarly, the low frequency responses produced by one group will generally be the same as those produced by the other group. The scores for the same (translation equivalent) responses from two groups respresent the pairs of observations (x,y) used in this calculation. N represents the number of pairs of observations, that is, the number of word responses used in the calculation of a particular coefficient. The coefficients provide a global measure of the level of similarities and differences without elaborating on the semantic components on which they are based.

In the example below the problem areas or domains are presented in descending order of agreement. The reactions of the Black and White groups were most similar in the areas of education and family. The problem areas showing least agreement, social problems and needs, are the same areas in which the dominance scores reflected more concern from the Black group.

INTERGROUP SIMILARITY BETWEEN BLACK AND WHITE GROUPS

Domain and Themes	r	Domain and Themes	r
EDUCATION		NEEDS	
school	.90	goal	.38
knowledge	.88	expectation	-.47
educated	.92	desire	.76
to learn	.79	valuable	.90
mean	.88	mean	.53
FAMILY		SOCIAL PROBLEMS	
father	.80	society (U.S.)	.38
mother	.92	social class	.50
family	.84	social justice	.15
home	.79	social progress	-.04
mean	.84	mean	.25

The reliability of the coefficient of similarity measure was tested by comparing two groups obtained by splitting a larger group randomly into two halves; the coefficients produced on a sample of themes were then averaged. In a comparison of two split-half groups on 26 themes, a correlation of .73 was obtained. An earlier comparison resulted in an r of .82, calculated over 40 themes. The coefficient depends a great deal on the particular theme under consideration. Themes that are specific and concrete produce steep response distributions characterized by a few widely shared responses, or meaning elements. The theme family, for example, is specific and concrete, and for everybody if means to a certain extent father and mother. The themes concern and anxiety are less definite, and instead of everybody agreeing on a few particularly salient responses, people produce a broad diversity of responses. In this situation, low correlation does not necessarily indicate low reliability of the measure but may be a consequence of the indeterminate nature of the theme. In such a situation the stability of the measure may better estimated by considering how stable a coefficient is within particular themes rather than across all themes. To assess this stability, the coefficients obtained on the same themes for the two split-half groups were correlated over the 26 themes and produced an r of .89.

Certain Limitations of This Measure. Calculation of the similarity coefficient requires literal agreement; it does not take into account semantically closely related responses such as home and homely or synonyms such as house and home. Consequently, this measure is bound to underestimate the actual level of similarity. These biases are likely to increase the more the groups differ in their vocabularies. One could argue naturally that differences in vocabularies are not accidental and they themselves are likely to reflect on psychocultural distance. Nonetheless, as some of these differences in the words used do not correspond to similar differences in perceptions, they are likely to give a somewhat inflated estimate of the actual perceptual differences. These biases are usually not significant and they are in general randomly distributed; in other words, the bias is likely to be the same regardless of the words used. This should not interfere with the utility of the coefficient to provide a valid estimate of the relative level of semantic differences.

In other words, the coefficient of similarity cannot overestimate similarity but it may overestimate the degree of differences in the perceptions of two groups. This problem can be offset through the use of one of the other analytic techniques developed with the AGA method. Once the similarity coefficient has been used to identify themes where the greatest differences are, it is desirable to take a closer look by categorizing the semantically related responses into clusters. In the content analysis the total score of the response cluster (synonyms, partial synonyms), rather than the individual response scores, represents the main source of information by revealing the salience of the main components of perception and evaluation. Thus, for instance, the nature and intensity of emotional ties projected into people's relationships by a particular group emerges from the total score accumulated by such responses as love, affection, and friendship. In this analysis the scores of single responses (e.g., synonyms) are inconsequential. The differences between groups may then be identified by a comparison of the scores showing the salience of the main attitudinal and perceptual components.

While the similarity coefficient is useful in measuring overall similarity or distance, the content analysis may be used to identify more specific cultural dispositions such as the Puerto Ricans' tendency to see personal relations within the framework of family in contrast the disposition of Americans to see people as individuals independent of family.

Intragroup Homogeneity

A comparison of split-half groups shows how much agreement exists within a particular group on a particular stimulus theme. This intragroup agreement is affected by several factors.

One factor influencing the value of the coefficient is the size of the group. Based on 32 themes in the domains of family and health, mean coefficients were calculated using sample sizes of 13, 26, 52, 78, 104, and 156. They showed a distinct increase with the size of the groups compared. The rate of the increase is fast if we increase the size of small samples. For instance, an increase in sample size from 13 to 26 produced an increase of 27 points in the coefficient, while an increase from 52 to 104 produced an increase of only 9 points. Thus, there is a distinct decline in the growth rate in the case of large samples, and the coefficients come close to their plateau with a sample size of 200. Correlations do not generally increase just because the base of their calculation is extended. An explanation is likely to be found in the nature of mechanics of the calculation; the relatively large number of 0 scores obtained with a small sample decreases the correlation value.

Other important factors influencing the homogeneity coefficient relate to the nature and characteristics of individual themes under consideration. The variations are apparently explicable by the fact that some themes and domains are more concrete, definite, tangible (e.g., car, money), while others are more indeterminate, unobservable, abstract (equality, expectation).

These variations may be illustrated by calculating coefficients of homogeneity on 16 themes in the family domain (family, mother, father, home, etc.) using three different sample sizes: 13, 52, and 156. In contrast to the wide range of variation (-.12 to .70) observed at the level of the smallest sample, in the case of the largest sample the range was narrower (.72 to .96). Furthermore, the mean coefficient based on a sample size of 156 was .90, in strong contrast to the mean of .35 obtained with a sample size of 13. As a tentative explanation the phenomenon of "cultural sharing" (D'Andrade, 1959) seems appropriate. It follows from the rationale of this sharing phenomenon that larger groups, which provide a broader basis for observations, can be more completely described than smaller ones. These data underscore the importance of working with a sample size of at least 50.

ATTITUDES AND EVALUATIONS

THE EVALUATIVE DOMINANCE INDEX (EDI) AND THE CONNOTATION SCORE

How people evaluate ideas and events---ERA, arms embargo, human rights, legalization of marijuana---can be assessed without asking them directly. Attitudinal inferences are derived from the distribution of associative responses with positive, negative, and neutral connotation. Based on empirical evidence that the evaluative content of associative responses is a valid indicator of the evaluative content of the stimulus word (Staats and Staats, 1959), a simple attitude index was developed to express the relative dominance of responses with positive or negative connotations (Szalay et al., 1970). First, the proportions of positive and negative categories are assessed by two independent judges who place the associative responses into positive, negative, and neutral groups. (In previous experiments this grouping task was performed with an interjudge agreement of .93 measured by product-moment correlation across categories.) Next, using the total response score for each of the three groupings, an index of evaluative dominance is calculated by the following formula:

$$\text{EDI} = \frac{\text{scores of positive responses} - \text{scores of negative responses}}{\text{scores of all responses}} \times 100$$

Based on this formula, group indices are obtained on each stimulus for each group. The distance between groups in their evaluations is measured by comparing EDI scores using Pearson's r coefficient.

A higher index implies more intense group evaluation, in either a positive or negative direction. The example below shows that Koreans are more negative in their evaluation of political systems, particularly communism. Their less negative evaluation of poverty and beggars may indicate more familiarity with or tolerance of these problems.

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EVALUATIVE DOMINANCE INDICES FOR U.S. AND KOREAN GROUPS

Theme	U.S. Group	Korean Group
family	25	22
proud	12	28
educated	51	51
knowledge	50	44
offense	-27	-53
capitalism	10	-4
communism	-14	-32
equality	19	20
poor	-58	-28
beggar	-63	-42

The EDI measure is described in *A Study of American and Korean Attitudes and Values Through Associative Group Analysis* (Szalay, Lysne, and Brent, 1970; Szalay, Windle, and Lysne, 1970).

A direct method of assessing attitudes can also be used. It involves asking the respondents to give a general evaluation of each stimulus word after performing the verbal association task. To express whether the words mean something positive, negative, or neutral, they use the following scale:

3 - strongly positive, favorable connotation
2 - quite positive, favorable connotation
1 - slightly positive, favorable connotation
0 - neutral or ambivalent feeling tones
-1 - slightly negative connotation
-2 - quite negative connotation
-3 - strongly negative connotation

A mean group attitude score is obtained for each stimulus word. Distance in evaluations is then measured by Pearson's *r* coefficient comparing two groups across stimulus words.

RELATEDNESS OF THEMES, CONCEPTS

THE AFFINITY INDEX

Measures of meaning similarity have considerable potential to assess how particular groups organize and interrelate elements of their environment. The associative affinity index measure indicates which words are related by a group to which other words and to what extent. The degree of relationship among these elements of a group's subjective world view is an important dimension of their cognitive organization. It is defined as the shared associative meaning of stimulus words as measured by the number of associations produced in common to these words (Szalay, 1965). Similar

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concepts based on various theoretical positions are: overlap coefficient (Deese, 1962); verbal relatedness (Garskof and Houston, 1963); mutual frequency (Cofer, 1957); co-occurence measure (Flavell, 1959); and measure of stimulus equivalence (Bousfield, Whitmarsh, and Danick, 1958). These concepts, however, use single-word associative responses rather than continued associations. The associative affinity index, a modified relatedness measure similar to those reviewed by Marshall and Cofer (1963), was developed for use with continued associations.

The index of interword affinity (IIA) measure the relationship of one theme (A) to another (B) for a particular group based on the responses in common to the two themes. The formula for the affinity of them A to B is as follows:

$$\frac{\text{score for responses in common} + \text{score for direct elicitation } (A \longrightarrow B)}{\text{total score A}} \times 1000 = \text{index of interword associative affinity } (A \longrightarrow B)$$

The formula for the affinity of theme B to theme A is:

$$\frac{\text{score for responses in common} + \text{score for direct elicitation } (B \longrightarrow A)}{\text{total score B}} \times 1000 = \text{index of interword associative affinity } (B \longrightarrow A)$$

In the two lists in the table below beggar and poverty were responses to the two stimulus words under consideration. The lower score of the response in common (e.g., 38 for beggar) is used in the calculation because that is the portion that is common to both. (Although hunger and hungry are very similar as well as poor and poverty, they are treated as separate responses here.) Also, in the calculation is the score of the response to one stimulus word that is identical to the other stimulus word (e.g., the stimulus hungry eliciting the response poor). They are said to elicit each other directly; hence, what is here measured is called direct elicitation.

INDEX OF INTERWORD ASSOCIATIVE AFFINITY

Stimulus A: HUNGRY		Stimulus B: POOR	
Response	Score (Colombian Group)	Response	Score (Colombian Group)
meal	107	hungry	77
food	73	money	71
hunger	65	poverty	44
poor	59	beggar	38
beggar	43	necessity	30
poverty	38	house	28
Total Score A	385	Total Score B	288

The score of the responses in common to HUNGRY (76) plus the score of the directly elicited response (59) indicates the total degree of shared meaning. The score representing the shared portion of the total meaning reaction cannot be taken by itself or it would be merely a function of the length of the response lists. Therefore, it is divided by the total score of all responses (e.g., to HUNGRY, 385). The score representing the shared portion of the total meaning reaction is thus expressed as a fraction of the

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total score representing the total meaning reaction. This fraction is multiplied by 1000 in order to make it an integral number. The resulting number is called the interword affinity index, here calculated for HUNGRY to POOR:

$$\frac{76 + 59}{385} \times 1000 = 351 = \text{index of interword associative affinity, HUNGRY to POOR}$$

If the relationship of POOR to HUNGRY is being considered, the index would be different: the score representing shared meaning plus the score for the direct elicition of hungry (77) would be divided by the total score for POOR (288), giving an index of 531.

The following matrix shows the relationship of eight themes from the motivational and economic domains. The generally higher indexes for the Black group suggest a stronger relationship between motivational themes and economic matters. On the relationship of single themes, the table shows that the Black group sees a relationship between expectation and unemployment, which does not emerge from the White group's responses.

AFFINITY RELATIONSHIP OF MOTIVATIONAL AND ECONOMIC THEMES FOR BLACK (B) AND WHITE (W) SAMPLES

STIMULUS WORD A	Group	STIMULUS WORD B AND DIRECTION OF RELATIONSHIP															
		Goal		Expectation		Desire		Valuable		The rich		The poor		Unemployment		Prosperity	
		A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A	A-B	B-A
Prosperity	W	163	216	182	111	134	214	167	358	259	511	131	252	96	162		
	B	190	361	243	237	151	346	139	398	202	521	157	363	131	263		
Unemployment	W	27	21	0	0	33	50	60	76	138	160	136	204				
	B	117	110	101	88	82	94	87	124	179	210	227	413				
The poor	W	66	46	25	8	146	113	97	110	[illegible]	291						
	B	128	105	319	97	156	134	122	151	270	253						
The rich	W	82	63	39	21	103	96	257	323								
	B	134	108	193	80	200	194	308	375								
Valuable	W	136	84	76	22	211	157										
	B	198	131	138	34	234	203										
Desire	W	220	182	330	113												
	B	132	110	305	87												
Expectation	W	89	237														
	B	97	234														

Indexes on single word pairs provide empirical data on single relationships; index averages calculated on the affinity of one word with a set of words representing a particular domain have more generality. Indexes calculated between domains may be expected to gauge cognitive organization at an even higher level of generality by revealing how closely interrelated are such areas for a particular group.

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The reliability of this index in split-half comparisons was in the range of .90 (Szalay and Windle, 1968). The validity of this measure was estimated in a comparative study based on correlations of this measure with other independent measures: similarity judgment .73; judgment of relationship .77; grouping task .84. (The calculations were based on 66 index pairs.) (Szalay and Bryson, 1972).

More information on the affinity measure can be obtained in Communication Lexicon on Three South Korean Audiences (Szalay, Moon, and Bryson, 1971) and in "Psychological Meaning: Comparative Analyses and Theoretical Implications", Journal of Personality and Social Psychology (Szalay and Bryson, 1974).

RELIABILITY AND VALIDITY OF ASSOCIATIVE RESPONSES

The continued verbal association task used in the Associative Group Analysis method produces extensive response distributions characterized by contrasts of high and low response frequencies. Even though conclusions are never based on a single response, the specific responses are the fundamental mosaic elements of information obtained in the association tasks and thus it is necessary to determine how their reliability. The answer to this question depends naturally on the number of people who gave the particular response and on the score the response accumulated based on its rank places of emission. The use of continued associations required the development of a weighting procedure to account for the differences in information value between first responses and the responses produced later at lower rankings. An empirically founded weighting system was derived based on the differential stability of responses observed in test-retest results. The following reliability scores were obtained as a function of the rank place.

STABILITY OF RESPONSES DEPENDING ON THEIR RANK PLACE

Stability and Weights	Rank of Response									
	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th
Stability, percent of recurrence in retest	.60	.48	.42	.34	.32	.30	.25	.20	.15	.11
Weighting score based on the stability	6	5	4	3	3	3	3	2	2	1

This suggests that the average stability of a single response in continued association tasks is .32. This mean value represents the stability of an average response for an average person. The mean stability substantially increases when calculated on group basis. The increase becomes explicable by the observation that while a particular person may fail in retest to give the same response he gave in the first test, it frequently happens that other subjects will use the word as a response in the retest although they may not have given it in the first test. Thus, particularly the common responses substantially increase this stability on group basis.

As the Associative Group Analysis method draws inferences on groups rather than on individuals, the stability of responses on group basis requires particular attention. The group response lists representing response frequencies weighted by their individual rank places serve as the data base for such inferences. With focus on the shared responses of the group, responses given by only one person are disregarded as idiosyncratic. To assess the stability of group responses, split-half comparisons were made of a group of 100 subjects split randomly. Comparing the group response lists of the two groups of 50 subjects, an average stability of .61 was obtained. Interestingly, this stability increased gradually when split-half groups of larger sizes were compared (N=100, N=200). This phenomenon bears apparently on the cultural sharing phenomenon which has been described by several authors (Roberts, 1951; D'Andrade, 1959), but its implications go beyond our present concern with stability.

In connection with the problem of stability of response lists and the average stability of particular responses, it should be pointed out that this stability is also affected by the stimulus words considered. Certain stimulus words are specific and produce steep response distributions focusing on a definite set of responses. Others are less definite and produce responses with great intragroup variations. This definiteness depends partially on the characteristics of the stimulus theme such as its concreteness and specificity; it also depends on the homogeneity of the group's experiences in respect to the stimulus.

These different variables cause considerable variations in the stability of responses. Thus, the average response stability value reported above is a rough estimate. When more precise data are needed, as in the case of the evaluation of changes, learning and training effects, it is desirable to obtain stability data on the relevant themes in separate split-half stability tests. The stability of specific responses as a function of the size of responses is discussed in the relation to the problem of statistical significance.

Although the Associative Group Analysis method is used to derive information on diverse categories of variables, the inferences are usually based on entire response distributions or clusters of responses rather than on single individual responses. Thus, although the measures are based on responses, the problem of validity can be examined more meaningfully in the context of the particular measures rather than single responses.